Materia Medica

OF

HINDOOSTAN,

AND

ARTISAN'S

AND

AGRICULTURIST'S NOMENCLATURE.

COLLEGE OF PHYSICIANS

> " *Differre quoque pro naturâ locorum*
> " *genera medicinæ, et aliud opus esse*
> " *Romæ, aliud in Egypto, aliud in*
> " *Galliâ.*"
>
> CELS: MED: LIB. I. PRÆF.

PUBLISHED
BY SPECIAL PERMISSION
OF THE
GOVERNMENT OF MADRAS.

MADRAS:
PRINTED AT THE GOVERNMENT PRESS.
1813.

MATERIA MEDICA

OF

HINDOOSTAN,

AND

ARTISAN'S

AND

Agriculturist's Nomenclature ;

BEING,

IN THE ENGLISH, TAMOOL, DUKHANIE, HINDOOSTANIE, TELINGOO, ARABIC, PERSIAN, SANSCRIT, AND LATIN LANGUAGES,

A

CATALOGUE, and an account, of such Medicines of the British Materia Medica, as are either the produce of Hindoostan, or are brought to it from Asiatic countries, and are to be met with in the Bazars of populous Towns ; including many Drugs of the Tamool, Arabian, and Persian Materia Medica ; as also the names given by the Natives to different articles of diet, and other things necessary for the comfort of sick ; and the appellations bestowed on those materials which are employed in arts and manufactures : to which is added, in the Tamool, Telingoo, Dukhanie, English, and Latin Languages, another and numerous Catalogue of the various productions of the Vegetable kingdom, which are used as food by the inhabitants of these provinces ; and concluding with an Appendix, in which are contained the titles of Diseases in Tamool, Dukhanie, Telingoo, and English ; together with a list of Malabar, Persian, Arabic, and Sanscrit Medical works ; a table of Doses and Weights, with the various forms of Prescriptions, &c. in use amongst the Indians.

BY

WHITELAW AINSLIE, M. D.

SUPERINTENDING SURGEON

OF THE

MADRAS ESTABLISHMENT.

TO

THE REVEREND DOCTOR J. P. ROTTLER,

THE FOLLOWING PAGES ARE INSCRIBED,

AS A

TOKEN OF RESPECT

FOR HIS

SCIENTIFIC CELEBRITY,

OF

ESTEEM FOR HIS PRIVATE CHARACTER,

AND IN

GRATEFUL ACKNOWLEDGMENT

OF THE KIND AND LIBERAL AID

WHICH HAS BEEN RECEIVED FROM HIM,

BY

HIS SINCERE FRIEND,

WHITELAW AINSLIE.

PREFACE.

IT has long been a source of regret that there was no where to be found a correct list of what particular articles of the British Materia Medica could be procured in the Bazars of Hindoostan, with their names in the languages which are spoken in the Peninsula ; or any arranged account of the Materia Medica of the Native Indians.—It is with a view of remedying these evils, in some measure, that the following Catalogue is now presented to the Public.

I should have been extremely happy to have had it in my power to render this work more complete in what regards the Tamool Materia Medica ; which has, I fear, hitherto been too much neglected. I have, however, been able to include many articles of high repute, and acknowledged efficacy ; as well owing to the assistance I have received from a celebrated Tamool work of Aghastier, on the practice of Medicine, (entitled "Aghastier Vytia Anyouroo,") as from information I fortunately obtained from several learned Vytians.

As might naturally be supposed, some of the drugs mentioned in that part of the 1st Catalogue, which treats of the British Materia Medica, cannot be found in these provinces in such quantities as to preclude the necessity of regular supplies from established stores ; nor are they always to be met with of the best quality ; yet it may be gratifying to know what those Medicines are that can be procured, in many of the Bazars, or Gardens of the Natives, in cases of extremity.

With regard to the Catalogue of Edible Vegetable productions, I can safely say that it has been the work of years. In a country like this, where so great a part of the inhabitants eat no animal food, I had long been anxious to know what was the extent of their resources from *another kingdom;* (I) and the possession of a fruitful garden at Saint Thomas's Mount, together with the kind aid I ever received from that distinguished Botanist, the Reverend Doctor Rottler, encouraged me to pursue the inquiry. Most of the articles I have enumerated were reared under my own eye, that I might be able the more correctly to judge of them. Many I had sent to me from the most remote corners of India ; from Oude, from Guzerat, and Travancore ; and a few, which I could not procure, I have inserted on the authority of those in whom I can well confide.

In both Catalogues it will be observed that, when the substance mentioned is of a vegetable nature, the Botanical name of the plant is given, from which it is obtained ; if, on the other hand, it is not of a vegetable nature, I have subjoined its scientific appellation.

In writing the Tamool, Telingoo, Dukhanie, Sanscrit, and other names, in English characters, I have been entirely guided by the impression the pronunciation of them made on my ear, independent of the particular letters that compose the words ; and this manner I have adopted, though at variance with high authority, as the best calculated, in my opinion, to convey the *true* sound, to a person unacquainted with the languages to be expressed.

In place of the often obscure and unfamiliar English names, which have been given by the Botanists of Europe to some of the trees and shrubs of tropical countries, I have, in several instances, taken the liberty of substituting the common Indian terms ; by which means, the articles may, with greater facility, be obtained from the Native practitioners.

Altho' the proper scientific appellations of several of the plants, it will be seen, have not been ascertained, I have not, on that account, refused their insertion in the lists, in the hope that, by the exertions of others, at some future period, such defects may be happily remedied.

The

(I.) *The vegetable kingdom.*

The names given by the Natives to some articles of diet, and other things necessary for the comfort of sick, I trust cannot but prove acceptable to those who may be unacquainted with the languages spoken in these provinces; and the appellations bestowed on many of the materials employed in arts and manufactures, have been added, simply with a view of rendering the work more generally useful. With respect to the Catalogue of Medical Books, in Tamool, Persian, Sanscrit, and Arabic, and which will, perhaps, from its novelty, excite curiosity, I shall briefly state that, in making it out, the first authorities have been consulted.

The Sanscrit names (Synonyms) for many of the articles, are so numerous, that there has been some difficulty in making a selection; a circumstance, which it is necessary to mention, as the reader will, no doubt, occasionally find amongst them appellations that are not familiar to him; and it is also to be observed, that, as in the wide range of territory, in which the different oriental languages which appear in this work, are spoken, there must, of necessity, be a variety of terms and dialects, the reader may, likewise, expect now and then to meet with spellings and terminations that he is not accustomed to. For such defects there is no remedy. The Tamool and Telingoo I have adopted, is that of the most learned Hindoos of the Southern provinces of India, Brahmins, from the Pagodas of Madura, Scringham and Tanjore.

W. A;

EXPLANATION OF THE ABBREVIATIONS USED IN THIS WORK,

Tam.	Tamool
Tel.	Telingoo
Duk.	Dukhanie
Hind.	Hindoostanie
Sans.	Sanscrit
Arab.	Arabic
Pers.	Persian
Can.	Canarese (I.)
Cyn.	Cyngalese
Guz.	Guzerattie
Malay	Malay
Jav.	Javanese
Mal.	Maliälay

(I.) *It is necessary to remark that this word applies equally to the language spoken in a great part of the Mysore country, and to that of Canara (proper) on the Malabar Coast.*

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CATALOGUE I.

MATERIA MEDICA

OF

HINDOOSTAN.

SECTION I.

CONTAINING ARTICLES OF THE BRITISH MATERIA MEDICA, FOUND IN ASIATIC COUNTRIES, MANY OF WHICH ARE IN COMMON USE AMONGST THE INDIAN PRACTITIONERS.

BEFORE proceeding to describe the manner in which the following three mineral acids are prepared by the Native Druggists, I think it necessary to observe that, in all operations of this nature, they are extremely clumsy and unscientific; their knowledge of chymical decomposition and new combination, is confined; and their vessels and utensils are, by no means, of the most convenient kind. It must be gratifying, however, to some of my readers to find that such attempts *are* made by the Tamool Medical men; and, I believe, this is the first time these Formulæ have appeared in an English garb.

ACID, VITRIOLIC. *Gèndaga trāvagum* கெந்தகத்திராவகம் (TAM.) ——*Gunduck ka uttir* گندک کا عطر (DUK.) —— **ACIDUM SULPHURICUM.**

The Vytians prepare this article nearly in the same manner that we do, viz. by burning Géndagum (Sulphur) with a small portion of Póttle Ooppoo (Nítre) in strong earthen vessels.

They prescribe it diluted, internally, in scrophulous affections, and in cases of general debility: It is also given in an infusion of Cloves, in certain bowel complaints unaccompanied with tenesmus.

ACID, NITROUS. *Pottle Oóppoo trāvagum* பொட்டலுப்புத்திராவகம (TAM.)——*Shora ka Teezub* شورہ کا تیزاب (DUK.) —— **ACIDUM NITROSUM.**

The Vytians prepare this in the following manner.

Take

Take of

Pottle Ooppoo (Salt petre)...... 20 pollums (1.)
Paddicarum (Alum)............ 16 pollums
Cadalay poolippoo neer (2.) .. .. 18 pollums

Mix and distil with an increasing heat, 'till the whole of the nitrous acid is condensed in the Cooppie (receiver).

The Native Practitioners consider Pottle Ooppoo trāvagum as a diuretic; they also prescribe it as a tonic after long continued fever.

ACID, MURIATIC. *Ooppoo trāvagum* உப்புத்திராவகம் (TAM.) ——— *Némuck ka Teezab* نمک کا تیزاب (DUK.) ——— *Lawana Trāvagum* (TEL.) ——— ACIDUM MURIATICUM.

Take of

Ooppoo (Common Salt)....... 8 pollums
Paddicarum (Alum)........ 6 do.
Cadalay poolippoo neer...... 8 do.

Let the common salt be first well dried; then add the other two ingredients, and distil till the whole of the muriatic acid is disengaged and condensed in the Cooppie.

This is considered by the Native Practitioners as a stomachic and tonic; and is prescribed in conjunction with an infusion of spices.

AGARIC. *Garikoon* காரிக்கூன் (TAM.) ——— *Garikoon* غاریقون (DUK. AND ARAB.) ——— BOLETUS IGNIARIUS, LIN.

Garikoon is the appellation given to this article, equally by the Tamools and the Mahometans of India. It would appear, by a passage in Dioscorides, to be originally an old Sarmatian word, and to have been thence borrowed by the Arabs. The little that is found of the fungus on this Coast, is probably brought from Alexandria, by way of the Red Sea; though we are told by *Sir William Jones* (3) that Agaric is also produced in Hindoostan, from a tree the Sanscrit name of which is *Caraca*.

ALMOND, PERSIAN. *Parsee Vadomcottay* பாரசீவாதுமைக்கொட்டை (TAM.) ——— *Bādāmie Farsie* بادام فارسی (DUK. PERS. AND HIND.) ——— *Lowz* (ARAB.) ——— *Lowzan* (MALAY.) *Parsie Vadom Vittooloo* (TEL.) ——— AMYGDALUS COMMUNIS. LIN.

Almonds are brought to India from the sea ports in the Persian Gulph.

ALOES, SOCOTORINE. *Carriapolum* கரியபோளம் (TAM.) ——— *Moosumbir.* مصنبر (DUK. AND ARAB.) ——— *Bhōlum* (TEL.) ——— *Eylwa* (HIND.) *Sybir* (PERS.) ——— *Oolowáton* (MALAY.) ——— ALOE PERFOLIATA. LIN.

This

(1.) *See Section 3d of this Catalogue, article "Weights."*
(2.) *See an account of the article in Section 3d of this Catalogue.*
(3.) *See Asiatic Researches, Vol. 4th, page* 311.

This article (1.) is in common use amongst the Native Practitioners, who prescribe it, as we do, as a purge; it is also applied externally round the eye, in cases of chronic ophthalmia The Vytians (Tamool Doctors) administer it, when toasted, in certain bowel affections to which women are subject soon after lying-in. What is generally met with in the bazars of this country, is either prepared in these provinces, or is brought from the Coast of Africa; the latter (2.) is not inferior to that of Barbadoes or Jamaica In Hindoostanie the plant which produces Aloes is called Ghicunăr; in Canarese, Ravana méshid; in Tamools, Mālay kattalay, and in Sanscrit, Taruni.

ALUM. *Paddicarum* படிகாரம் (TAM.) ——*Pŭttăkurrie* پھٹکری (DUK. AND HIND.)——*Shŭb* (ARAB.) ——*Shŭb yemenee* (PERS.)—— ALUMEN.

This article, though scarce, is found in some parts of upper Hindoostan; but that which is commonly met with in India, is brought from China, and is preferable to the Alum of Jeypour.

The ingenious and indefatigable Captain Arthur of the Madras Engineer corps, and whom I shall have occasion frequently to mention in this work, informs me, that he has discovered Alum in Travancore, in a soft, dark coloured, laminated, earthy matter, (similar, perhaps, to what has been called by some mineralogists Schale), containing also Sulphur in the state of sulphuret of iron. This fossile is well known in Europe to be often found in connection with coal; which, however, as far as has yet been observed, it does not appear to be in the present instance. (3.)

AMBER. *Umbir* அம்பர் (TAM.)——*Kārooba* کہربا (DUK. HIND. AND PERS.)——*Inkitreeyoon* (ARAB.) ——*Ambar* (MALAY.)——SUCCINUM.

Amber has been found in the Deccan of a fine quality, but it is very scarce. I have also been informed that it is occasionally met with in Travancore The greater part of what we have in India, is brought from Japan, where it is called *Nambu*. Copal is often sold in the bazars under the name of Amber, and is deceitfully made into necklaces by the jewellers. It is a curious fact that Mr. Brydone mentions his having discovered a similar imposition in Sicily. See article Copal in Section 4th of this Catalogue.

AMBERGRISE. *Min Umbir* மீன் அம்பர் (TAM.)——*Amber* عنبر (DUK. AND HIND.) ——*Shahboo* (ARAB.)——*Ambará* (SANS.) —— AMBRAGRISEA.

This substance is sometimes found floating in the Indian seas, or adhering to rocks amongst the Eastern islands, and is an article of commerce from New Guinea. It is also to

(1.) *The Arabians class it amongst their Mofeshyat (Carminativa)*

(2.) *Aloes is also produced in the neighbourhood of Passier on the coast of Borneo.*

(3.) *Captain Arthur has further informed me that, at certain depths in the soil, under the Shistus, are discovered many distinct fragments of charcoal; a circumstance which leads him to conjecture that the bed, in which the mineral is found, is of vegetable origin; and we know that it has been ascertained by Vauquelin and others that, in what is termed the* Alum ore of La Tolfa, *Potass is found in considerable quantity.*

to be met with off the shores of Arabia Felix, the Philippine Islands, and the Maldives; but that of the finest quality is procured from the coast of Madagascar, (1) and other African countries. It is, in these provinces, chiefly used by the Mahometans as a perfume; though Dr. Fleming, in his valuable "*Catalogue of Indian medicinal plants and drugs,*" tells us that the Native Physicians in Bengal consider it as an Aphrodisiac. The name of Min-Umbir has been given to Ambergrise by the Tamools, from the supposition that it is the produce of certain fish; and we know that Thunberg (2.) saw some in Japan, that was taken from a whale's belly. For further particulars on this subject the reader is referred to the XXXIII. and XXXVIII. volumes of the Philosophical Transactions. The Arabians class it amongst their Cardiacs.

ANISE SEED. *Somboo* சோம்பு (TAM.)——*Sonf* سونف (DUK. AND HIND.)——*Aneesoon* (ARAB.)——*Rázyánehroomee* (PERS.)——*Jera manis* (MALAY)——*Satopushpa.* (SANS.)——PIMPINELLA ANISUM. LIN.

ARROW ROOT, INDIAN. *Kooā-māoo* கூவமாவு (TAM.)——*Kooa ka Neshasteh* کوا نشاسته (DUK.)——*Tikkhur* (HIND.)——CURCUMA ANGUSTIFOLIA. ROXB.

An excellent Arrow root (if it may be so called) is now prepared in the Travancore country from the root of the Curcuma Angustifolia, no way inferior to that obtained from the Maranta Arundinacea.

ASSAFŒTIDA. *Perungyum* பெருங்காயம் (TAM.)——*Ingoova.* (TEL.)——*Hing* هینگ (DUK. AND HIND.)——*Hilteet* (ARAB.)——*Ungoozéh* (PERS.)——*Angoo* (MALAY).——*Hinga* (SANS.)——FERULA ASSAFŒTIDA. LIN.

I am inclined to think, however I may differ from D'Herbelot, that the Sanscrit, Hindoostanie and Malay names of this article, are taken from the Persian; as it is in Persia, and, I believe, in Persia only, that Assafœtida is produced, in the provinces of Chorasaan and Laar, from a tree there called Dirukhtungoozeh, the Arabian name of which is Kashem.

Moomina in his Moofurdaat (3) tells us, that this medicine he conceives to be of so stimulating a nature, that if administered to a pregnant woman, it will destroy the child in the womb.

Assafœtida (4.) is much used by the Brahmins, as a seasoner and corrector of their cold, vegetable diet. The Tamool Practitioners hold it in high estimation, and prescribe it, as

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(1) *See "objects interesting to the English nation" by Elias Habesci Count Gika, page* 177.

(2.) *See his Travels. Vol. 4th, page* 98.

(3) *See list of Persian books in the Appendix.*

(4.) *The Arabian writers on the Materia Medica class this article amongst their Mobéhyat (Aphrodisiaca.)*

as we do, in cases of weak digestion; particularly in that species of Dyspepsia, they call *Azirnā Vāivoo*, the leading symptom of which is wind in the stomach.

ASARABACCA. *Moetricunjayvie* மூத்திருக்குஞ்சேயவீ (TAM.)——*Asāroon* اسارون (DUK. AND ARAB.)——*Tuckir* (HIND)——*Cheppoo Tatakoo* (TEL.)——ASARUM EUROPÆUM. LIN.

The appellation Asaroon, which has been given to this article by the Arabs, and, subsequently, by the Mahometan conquerors of India, Moomina informs us, was first bestowed on it by the Syrians, in whose country the plant, at one time, plentifully grew, and whence the dried root and leaves are now, in all probability, brought in small quantities to these provinces.

The Hindoos of higher Hindoostan, like the Tamools, occasionally prescribe it as a powerful evacuant of bile; they also employ the bruised leaves as an external application round the eyes, in cases of Ophthalmia; though I cannot learn that they use them as a sternutatory.

BALM, ARABIAN. *Parsie Cunjamkoray*. பார்சீகஞ்சாங்கோரை (TAM.)——*Mekka sabza* مکہ سبزہ (DUK.)——*Bucklutulfaristum* (ARAB.)——*Badrunjbuyeh* (PERS.)——MELISSA OFFICINALIS. VAR.

This is by no means common in the Peninsula, though it is found in the gardens of some rich Mahometans, and was originally brought from Arabia.

BENZOIN, 1ST SORT. *Malacca Sambranie* மலாக்காசாம்பிராணி (TAM.)——*Loobanie Ood* لوباني عود (DUK.)——*Looban* (HIND.)——*Cominjan* (MALAY.)——STYRAX BENZOIN.

BENZOIN, 2D SORT. *Sambranie* சாம்பிராணி (TAM.)——*Ood* عود (DUK.)——STYRAX BENZOIN. LAURUS, LIN.

There are two sorts of Benzoin distinguished in India; the finest and dearest of which the Tamools call Malacca Sambranie, and the Mahometans Loobanie Ood: to the other kind, the Tamools have given the name of Sambranie, and the Mahometans that of Ood. Moomina, in his Moofurdaat, tells us that *Ood* and *Looban* are synonymous in Persia, but that the latter term is most in use in the common bazars. The best Benzoin which is met with in this country, is brought from Sumatra, (1.) Siam, and

(1.) *See Marsden's Sumatra, page 123.*

and Java. The Vytians prescribe it in Shyum (Consumption) and in Suvasā Cāshum (Asthma.)

BEZOAR. *Vishāw Kylloo* விஷக்கல்லு (TAM.)——*Zéhér mórah* زهر مهره (DUK. AND HIND.)——*Faduj* (ARAB.)——*Géroda patsa rai* (TEL.)——*Padzehr* (PERS.)——*Golega*, also *Golega Mooniet* (MALAY.)——BEZOAR ORIENTALIS.

Bezoar is supposed, by the Native Practitioners, to possess sovereign virtues as an external application, in cases of bites of snakes or stings of scorpions. This calculous concretion appears to have been first used as a medicine by the Arabians. Razis, in his "Continens," describes it fully, and extols its good properties. It is brought to India from Ceylon, Bussorah, and the sea ports in the gulph of Persia.

BOLE, ARMENIC: *Simie Kavikyll* சீமைக்காவிக்கல் (TAM.)——*Gil Armenie* گل ارمني (DUK. PERS. AND HIND.)——*Hejr-urmenee* (ARAB.)——*Sima Cavi Rāi* (TEL.)——BOLUS ORIENTALIS.

This Bole is prescribed, by the Tamool Practitioners, as an astringent in fluxes of long standing; and is supposed by them to have considerable efficacy in correcting the state of the humours, in cases of malignant fever; and, particularly, in allaying what they call Vikkil (Hickup). See article *Ochre*.

BORAX. *Velligarum* வெள்ளைக்காரம் (TAM.)——*Sohaga* سوهاگا (DUK. AND HIND.)——*Booruc* (ARAB.)——*Tunkar* (PERS.)——*Pāterree* (MALAY.)——SUB BORAS SODOE.

Borax is found in Thibet, and in Persia, whence it is brought to India: and the Abbé Rochon, in his voyage to Madagascar and the East Indies, informs us that it can also be procured, of a superior quality, in China. The Native Doctors consider this substance as a deobstruent and diuretic; the Vytians, particularly, seldom fail prescribing it in cases of what they call Maghodrum (Ascites) and Mootraykritchie (Dysuria); they also, like some of the writers of old, (1.) administer it to promote delivery. The Arabians, in their Systems of Materia Medica, (it would appear by that very valuable work the "Ulfaz Udwiyeh," as translated by Mr. Gladwin) class this article amongst their Mokérebát (Vesicatoria.)

BDELLIUM. *Kookool* குக்கில் (TAM.)——*Googul* گوگل (DUK. HIND. AND SANS.)——*Aflatoon* (ARAB.)——*Mokul* (PERS.)——BDELLIUM. (2.)

Doctor

(1.) *See Schreder, page* 290.

(2.) *It is a lamentable fact, that the tree from which Bdellium is procured, has not hitherto been ascertained: Woodville, in his Medical Botany, takes no notice of the article, and Sonnini, in his Travels in Egypt, tells us, that it is nothing more than common*

Doctor Alston, in his "Materia Medica," says, "some make the word Bdellium to be originally Hebrew, others Greek;" It appears, however, by the Ulfaz Udwiyeh, that it is taken from the Syrian word *Budleeyoon*. Dioscorides has sufficiently well described it, and he has, moreover, told us that it has got the names of Madelcon and Bolchon. What of this article is found in India is, probably, brought from Arabia, where the tree is called Downi. The Tamool Practitioners occasionally prescribe the gum resin, as a purifier of the blood, in depraved habits; they also use it externally for cleansing the foul ulcer they name Alie poonnoo, and for discussing tumours in the joints. The Arabians consider it as attenuant and pectoral.

BISHOP'S WEED, (SEED OF). *Woomum* ஓமம் (TAM.) ——— *Ajooan* اجوان (DUK. AND HIND.) ——— *Amoos* (ARAB.) ——— *Nankhah* (PERS.) ——— *Ajamodum* (SANS.) ——— SISON AMMI. LIN.

The Natives consider this hot seed, as a valuable stomachic, cardiac and stimulant.

CAMPHOR. *Carpoorum* கர்ப்பூரம் (TAM.) ——— *Cafoor* كافور (ARAB. DUK. AND HIND. ALSO MALAY.) ——— *Carphura* (SANS.) ——— LAURUS CAMPHORA. LIN.

Camphor is very much in use amongst the Native Practitioners of India, who prescribe it externally, as we do, in cases of sprains and rheumatism. The Vytians suppose it to possess the power of shortening the cold fit of an intermittent fever, and to be highly useful in the disease they call Kistnah Doshum, which corresponds with our Typhus fever. The Arabians place it amongst their Mokewyatdil (Cardiacs). The greater part of the Camphor oil that is found in the bazars, is not the produce of the Laurus Camphora, which grows *wild* in Japan, but is brought to India from Sumatra, (1.) where it exudes from a large tree resembling the Bay, and which is indigenous to that island. A great deal of what is called by Merchants "Native Camphor," is produced on that part of Borneo which was ceded to us by the Sooloos.

CARDAMOM. *Yaylersie* ஏலரிசி (TAM.) ——— *Eelachie* الاچي (DUK. AND HIND.) ——— *Yaylakooloo* (TEL.) ——— *Ebil* (ARAB.) ——— *Capalaga* (MALAY.) ——— *Kakulehseghar* (PERS.) ——— *Ela* (SANS.) ——— AMOMUM CARDAMOMUM. LIN.

Cardamoms grow in great abundance on the Malabar Coast, (2.) and are in common use

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common Myrrh in an imperfect state: how far this Gentleman's opinion may be correct, I shall not venture to say; he is, like some other writers of his country, more shewy than solid.—See Sonnini's Travels in Upper and Lower Egypt, page 558, English translation.

(1) *See Mr. Macdonald's Account of the Products of Sumatra, in the 4th Volume of the Asiatic Researches.*

(2.) *For a scientific account of the Cardamom of the Malabar Coast, by Dr D. White of the Bombay Establishment, the reader is referred to the 10th Volume of the Linnæan transactions.*

use amongst the Native Practitioners as a warm and agreeable aromatic. They are also sometimes brought to India from Gamboia.

CARROT. *Carrot kalung* காரட் கேழங்கு (Tam.)——— گاجر *Gajur* (Duk. and Hind.)———*Istufleen,* also *Jezer* (Arab.)———*Zirduk* (Pers.)———DAUCUS CAROTA. Lin.

Carrots, which in the low provinces of the Southern parts of the Peninsula, are only reared in the gardens of Europeans, and in those of a few rich Natives; are cultivated in great abundance in the Mahratta and Mysore countries, where they are of a superior quality, and are much eaten by the inhabitants.
The Arabians class Carrots amongst their Mobéhyát (Aphrodisiaca).

CASSIA LIGNEA. *Lawunga puttay* லவங்கப்பட்டை (Tam.)——*Darchinie* دارچینی (Duk.)——*Tej* (Hind.)———*Seleekheh* (Arab.)———*Twacha* (Sans.)———*Cayoomanis* (Malay).———LAURUS CASSIA. Lin.

This is a favorite medicine of the Mahometan, as well as the Tamool, Practitioners, who consider it as a grateful and useful stomachic. Great part of that used in India comes from the coast of Borneo, or from Ceylon, where it is called Dawul Curundu. It is, however, a natural product of India, and is found growing in abundance in the woods of Canara (1.) and Malabar, in which first mentioned country it has got the name of Ticay. Its Hindoostanee appellation is Tejpát, in Sanscrit it is Tamála patra.

CASSIA BUDS. *Sirnāgāpoo* சிறுநாகப்பூ (Tam.)———*Tejpatka konpul* تیج پات کا کونپل (Hind.)———*Nagaychéráloo* (Tel.)———LAURUS CASSIA. Lin.

With Cassia Buds the Vytians, and Hakeems (Mahometan Physicians), prepare a stomachic infusion which is a favorite remedy with them in many complaints.

CASSIA FISTULA. *Konnaykāi* கொன்னைக்காய் (Tam.)———*Amultás* املتاس (Duk. and Hind.)———*Buckbur* (Arab.) *Khyar chember* (Pers.)———*Dranguli* (Jav.)———*Suvernācā* (Sans.)———*Cacay* (Can.)———CASSIA FISTULA. Lin.

This medicine seems to be well known in many Eastern countries. The Native Practitioners of India, consider it as a valuable laxative; and, like us, prescribe it in the form of electuary, in cases of habitual costiveness; the flower of the plant is also employed in decoction for wind and pain in the stomach.

CASTOR.

(1.) *See a very valuable work entitled " A Journey from Madras through Mysore, Canara, and Malabar," by Dr. F. Buchanan, Vol. 3d, pages 59—161, &c.*

CASTOR. *Ash lutchegan* اش بدچکان (ARAB.) ——— *Goond beyduster* (PERS.) ———CASTOR FIBER.

Castor appears to be only known by name to the Mahometan Doctors of these provinces. In the more northern tracts of Hindoostan, it may be presumed that it is frequently met with, as I perceive it has a place in the Ulfaz Udwiyeh, and is considered as attenuant and diaphoretic.

CATECHU. *Cutt* (CAN. AND HIND.) ——— MIMOSA CATECHU. LIN.

The real Catechu is now well known to be produced both in Canara and in Behar, and is an article of commerce from these countries. Besides this true kind of the medicine, there are sold, in most of the bazars of lower Hindoostan, two other substances, which are very similar in their properties to the Catechu, and are used for the same purposes by European, as well as Native, medical Practitioners. They are called in Tamools, Cuttacamboo, and Cashcuttie; in Telingoos, Kansu, and, in Dukhanie, Crābcutta and Acha cutta. They are two different preparations from the nut of the Betel nut tree, (Areca Catechu). The first (the Cuttacamboo of the Tamools) is chewed with the betel leaf; the other (the Cashcuttie) is considered as a valuable astringent, and is prescribed in fluxes; the Vytians also recommend it as an external application in cases of the bad ulcer they call Pooderie pāuāshei.

The Canarese name of the tree from which the true Catechu is obtained, is Keiri; the Hindoostanie appellation of it is Kāira; its Sanscrit term is Chadira; and it would appear from Mr. Kerr's (1.) account, that it is from the interior part of the wood only, that the extract is made.

CHALK. *Simie Chunamboo* சீமைச்சுண்ணாம்பு (TAM.)—*Velaitie chunna* ولايتي چونا (DUK.) ——— *Khurree muttee* (HIND.) ——— *Capoor engrees* (MALAY.) ———*Kils* (ARAB.) ———*Gil sufeed* (PERS.) ——— CARBONAS CALCIS.

CHAMOMILE FLOWERS. *Chāmaindoo-poo* சாமந்திப்பூ (TAM.) ——— *Baboonay ka phool* بابونہ کا پھول (DUK.) ———*Baboonch Gaw* (PERS.) ——— *Baboonuj* (ARAB.) ——— ANTHEMIS NOBILIS. LIN.

These are brought to India from Persia, where they get the name of Babuneh (2.) from growing near the village of Babuniah in Irac Arabi. They are also occasionally cultivated in the gardens of wealthy Mahometans. They do not appear to be much used medicinally in these provinces. The Arabians and Persians give them a place amongst their Muluttifat (Attenuantia), Mudorrat, (Stimulantia), and Mohelilat, (Discutientia).

CHARCOAL. *Adapoo currie* அடுப்புக்கரி (TAM.) ——— *Koyla* کویلہ (DUK. AND HIND.) ——— *Zughal* (ARAB.) ——— *Arang* (MALAY.) ——— *Poi bogooloo* (TEL.) ——— CARBO LIGNI

CHINA

(1.) *See Fothergill's Works. Vol. 2d, page* 196.

(2.) *See Bibliothèque Orientale par D'Herbelot, page* 147.

CHINA ROOT. *Paringay puttay* பறங்கிப்பட்டை (Tam.) —— *Chob chinie* چوب چینی (Duk. and Hind.) ——SMILAX CHINA. Lin.

This root the Native Practitioners of India, like the Japanese, suppose to have considerable virtue in old venereal cases; particularly in what the Tamools call "Mayghum Vaivoo;" a complaint in which the limbs are stiff and contracted. What is found in the bazars of the Peninsula, is brought from China, where it grows, in the province of Onansi, in great abundance; the plant, however, is, I believe, common in Bengal. The Abbé Rochon, in his "Voyage to Madagascar and the East Indies," tells us that the Chinese often eat this substance instead of Rice; and that it contributes to make them lusty.

CINNAMON. *Karuwa puttay* கருவாப்பட்டை (Tam.) —— *Khulmie Darchinie* قلمی دارچینی (Duk.) ——*Darchinie* (Pers. and Hind.) ——*Kurundu* (Cyng.) —— *Sanalawinga putta* (Tel.) —— *Cāymanis* (Malay.) ——*Dārasita* (Sans.) —— LAURUS CINNAMOMUM. Lin.

The greater part of the Cinnamon which is brought to the Indian Peninsula is the produce of Ceylon; (1) it is also an article of commerce from the Eastern Islands, and has lately been found to arrive at tolerable perfection in the Tinnevelly district.

CLAY, PIPE. *Namum* நாமம் (Tam.) —— *Khurree* کھری (Duk.) —— ARGILLA FIGULI. Var.

This is found in abundance in several parts of lower India, and is used for nearly the same purposes that it is in Europe. The different casts of Hindoos, too, employ it for making the distinguishing marks on their foreheads; and (moistened with water) it is often applied round the eye, in certain cases of Ophthalmia, as well as to parts of the body that are bruised.

CLOVE. *Crāumboo* கிராம்பு (Tam.) ——*Lāong* لونگ (Duk. and Hind.) ——*Kerunful* (Arab.) ——*Meyhuc* (Pers.) ——*Chankee* (Malay.) ——*Lavanga* (Sans.) ——*Lawangāloo* (Tel.) ——EUGENIA CARYOPHYLLATA. Lin.

Cloves are brought to India from the islands of Amboyna, Honimoa, and Noussalaut, and are used by the Native Doctors in such cases as require hot stimulating aromatics.

COCHINEAL. *Cochineel poochie* கொசினீல் பூச்சி (Tam.) —— *Kermizi Faringie* قرمزی فرنگی (Duk.) ——COCCUS CACTI.

The

(1.) *The Schjalias on Ceylon reckon ten different kinds of Cinnamon; but the following four only are barked, and are obtained from varieties of the Laurus Cinnamomum, Rasse Curundu—Nai Curundu—Cepuru Curundu—and Cabétte Curundu.*

The inferior sort of Cochineal now produced in India, was first introduced by Captain Neilson, who, a few years ago, brought it from South America.—See article *Opuntia* (straight thorned) in the 3d Section of this Catalogue.

COFFEE. *Capie cottay* காப்பிக்கொட்டை (Tam.) ——— *Boond* بونك (Duk.) ——— *Bun* (Arab.) ——— *Tokhem keweh* (Pers.) ——— *Cawa* (Malay.) ——— COFFEA ARABICA, Lin.

This valuable berry, which, we learn from Dr. Fothergill's works, (1.) was first used, in the way it now is, in Arabia in the 9th year of the Hegira (15th Century) is now cultivated with great success in the southern extremity of the Indian Peninsula. In Java and Ceylon it grows in great abundance.

COLOQUINTIDA. *Peycoomutikāi* பேய்க்கொம்மட்டிக்காய் (Tam.) ——— *Indrawunkapul* اندراونکاپهل (Duk.) ——— *Indráini* (Hind.) ——— *Hunzil* (Arab. and Pers.) ——— *Pootsakāiu* (Tel.) ——— CUCUMIS COLOCYNTHIS, Lin.

It would appear, from what is said of this article in the " Moofurdaatie Secunder," that Coloquintida is a Syrian word. The author speaks very highly of the medicine so named, in cases of Sukkata (Catalepsy.) The Vytians prescribe the Peycoomutikāi in cases requiring brisk and powerful purgatives. The Arabians place it amongst their Mooshilatbelghem, (Phlegmagoga.)

Many attempts have been made in Europe to correct the virulence of this medicine by acids, astringents, &c. It may not, therefore, be superfluous to add here, that, by Thunberg's (2.) account, the article is rendered so perfectly mild at the Cape of Good Hope, by being pickled, that it is absolutely used as food both by the Natives and Colonists.

COLUMBO-ROOT. *Columboo vayr* கொழும்புவேர் (Tam.) ——— *Columbākéjurr* قلمباکی جر (Duk.) ——— *Kalumb* (Mosambique.) ——— RADIX COLUMBÆ.

The plant, of which this is the root, was long supposed to be a native of Ceylon, and it was Thunberg, (3.) who first declared that it was not so, but that it was brought to the town of Columbo from the coast of Malabar. It has lately, however, been ascertained, that the *Kalumb* actually grows at Mosambique in Africa, (4.) a discovery we owe to Mr. I. F. Fortin, a French Gentleman settled at Madras.

CORAL

(1.) *See Vol. 2d, page* 236.
(2.) *See his Travels. Vol. 2d, page* 171.
(3.) *See his Travels. Vol. 4th, page* 135.
(4.) *Dr. Berry, in his account of the male plant, in the 10th Volume of the Asiatic Researches, informs us, that it is held in high estimation amongst the Africans at Oibo and Mosambique for the cure of venereal affections, and that they also consider the powder of it as a valuable application in certain cases of ulcer.*

CORAL. *Pavalum* பவளம் (Tam.) —— —— *Goollie* گولی (Duk.) —— *Búsúd* (Arab.) —— *Mirjan* (Pers.) —— *Moongá* (Hind.) —— —— *Poalum* (Malay.) —— *Păghadum* (Tel.) —— —— *Birbal* (Sans.) —— CORALLIUM.

Red Coral, the only kind that is employed in medicine in Europe, it has been said was no where to be found but in the Mediterranean sea; it would appear, however, by Thunberg's account, that it is common in Japan, and there called Sangodin. As an ornament the black is the most esteemed. What of this article is met with in the Eastern seas is commonly of a yellow colour, and grows with great rapidity on the west coast of the island of Sumatra. The Tamool Practitioners prescribe Coral, when calcined, in cases of Neer-Alivoo (Diabetes) and Moola cranie (bleeding piles.)

CORIANDER. *Cottamillie* கொத்தமல்லி (Tam.) —— *D'hunnie* دھنیان (Duk.) —— *Kishneez* ((Pers.) —— *Mety* (Malay). —— *D'hanya* (Hind.) —— *D'hanyaca* (Sans.) —— CORIANDRUM SATIVUM. Lin.

This grows in great abundance all over India; it is used by the Natives as a grateful stomachic and gentle stimulant.

COWITCH. *Poonaykālie* பூனைக்காலி (Tam.) —— *Kanchkoriké binge* کانچکوریکی بینج (Duk.) —— *Peeliadugookāiloo* (Tel.) —— *Kiwách* (Hind.) —— *Capikachu* (Sans.) —— DOLICHOS PRURIENS. Lin.

This plant is indigenous to India. A strong infusion of the root of it, sweetened with honey, is given, by the Tamool Practitioners, in cases of Cholera Morbus: but I cannot find that the small hairs on the outside of the pod are ever employed as a medicine.

CRAB, SEA. *Kaddil Nundoo* கடல் நண்டு (Tam.) —— *Dryakakekra* دریا کا کھینکرا (Duk.) —— *Keynkera* (Hind.) —— *Khinchung* (Arab.) *Punj paiyeh* (Pers.) —— *Catan* (Malay.) —— *Sumoodrapoo Nandrakāia* (Tel.) —— CANCER PAGURUS

CRESSES, GARDEN. *Halim* حالم (Duk. and Hind.) —— *Reshād* (Arab.) —— *Tureh teyzuc* (Pers.) —— SISYMBRIUM NASTURTIUM. Lin.

These are sometimes, though rarely, cultivated by the European Inhabitants, and occasionally by the Mahometans. *Water cresses* are called in Dukhanie, *Loot putiah* لوت پوتیا

CREYAT. *Kiriāt* கிரியாத்து (Tam. and Canarese.) —— *Créat* کریات (Duk.) —— *Cairāta* (Sans.) —— JUSTICIA PANICULATA. Vahl.

This

This plant, the whole of which is used in medicine, was first brought to the Southern parts of the Peninsula from the Isle of France, where it is highly prized as an excellent stomachic; but Dr. Fleming, in his "Catalogue of Indian medicinal plants," tells us that the Justicia Paniculata is also a native of Hindoostan. It is now cultivated with success in Travancore and Tinnevelly, in which last district, as well as in more Northern countries, it is sometimes called Néllа vaymboo; it forms the basis of the famous French bitter tincture termed Drogue Amère, and is much used by the Vytians in certain cases of fever, and in dysenteric affections.

CUBEBS. *Vāl Mellaghoo* வால்மிளகு (TAM.)——*Cubab chinie* کبابچینی (DUK. AND HIND.)——*Kibābch* (ARAB. AND PERS.)——*Kamoonkoos* (MALAY.)——*Salavamirrialoo* (TEL.)——PIPER CUBEBA. LIN.

The Piper Cubeba is a native of Java, where it grows in great abundance in the woods near Tumang, and is thence sent all over Europe.—This medicine is much used by the Native Practitioners as a grateful stomachic and stimulant.

CUMMIN SEEDS. *Siragum* சீரகம் (TAM.)——*Zira* زیره (DUK. AND HIND.)——*Kimoon* (ARAB.)——*Jintan* (MALAY.)——*Jiraca* (SANS.)——*Gilakārā* (TEL.)——CUMINUM CYMINUM. LIN.

Cummin seed is in very general use amongst the Native Indians, equally as a grateful stomachic in cases of Dyspepsia, and as a seasoner for their curries. The Cuminum Cyminum grows in Hindoostan; but I have reason to believe that the greater part of the seed found in the bazars of these provinces comes from the sea ports of the Red Sea.

DILL SEED. *Sadācooppay* சதகுப்பை (TAM.)——*Soie* سوءي (DUK.)——*Sowa* (HIND.)——*Misréyuh* (SANS.)——ANETHUM GRAVEOLENS. LIN.

The Sadacooppay is reckoned a very valuable medicine by the Tamool Practitioners; it is given in infusion as a stomachic, and also as a grateful and cordial drink to women immediately after being brought to bed. The plant grows in abundance in India.

DITTANY, BASTARD. *Bucklutulghezāl* بقلة الغزال (ARAB.)——DICTAMNUS ALBUS. LIN.

Dittany I have never seen in India, and have merely given it a place here from finding that the root, though now in a great measure exploded from our Materia Medica, is still esteemed by the Arabians and Persians, who class it amongst their Mokéwyátmeoadeh (Tonics) and Múdoirát (Stimulantia)

DRAGON'S BLOOD. *Kāndamoorgarittum* காண்டாமிருகரத்தம் (TAM.)——*Dummulackwayn* دم الاخوين (ARAB. HIND. AND DUK.)——*Cadgumoorgum*

Catgamoorgum Nitooroo (Tel.)———CALAMUS DRACO. Willden.

This article would seem to be often confounded with Kino, by the Native Doctors; as both, on being presented to a Hakeem, get the name of Dummulackwayn, and both, on being shewn to a Vytian, are called Kāndamoorgarittum. They mutually consider it as astringent; which, Doctor Duncan (Junior) tells us, the true Dragon's blood is not: and this mistake is, perhaps, owing to the Indian Practitioners having, like Mr. Proust, not sufficiently distinguished betwixt the two substances. I am inclined to think, however, that genuine Kino is but partially known in the Peninsula of India. The Dragon's blood which is met with in the bazars of this country, is brought from Kang Kew, and also from Passier (on the coast of Borneo) where Mr. Elmore, (1.) in his very valuable "Directory and guide to the trade and navigation of the Indian and China seas," says it is to be procured of a finer quality than in any other part of the world. The Tamool Physicians recommend a solution of this substance in arrack, as an external application to the head and temples in cases of Syncope, and extreme languors.

ELDER, COMMON. *Uktee* اقطي (Arab.) ——— SAMBUCUS NIGRA. Lin.

This tree is not known in India, but the Arabians and Syrians are well acquainted with it, and consider the inner green bark of its trunk as aperient, alexipharmic and deobstruent.

ELECAMPANE. *Ussululrasun* اصل الراسن (Arab.)———*Beykhzunjebeelshamee* (Pers.)———INULA HELENIUM. Lin.

This plant is not to be met with in India, and has only got a place here from having been found in the Materia Medica of the Arabians, who rank its root amongst their Mokerebat (Vesicatoria) and Adviyaheezeh, (Stomachica,) and in that of the Japanese, who consider it as stomachic.

EUPHORBIUM. *Shuddraykullie paal* சதுரக்கள்ளிப்பால் (Tam.) ——*Saynd ka dood* سينڈ کا دود (Duk. and Hind.)———*Ukeil Nefseh* (Arab.) ——— EUPHORBIA ANTIQUORUM. Lin.

This very drastic cathartic, which has lately been exploded from the British Materia Medica, is used by the Native Practitioners, when boiled with a small quantity of gingilie oil, as an external application in certain rheumatic affections; they also employ it to deaden the pain of the tooth-ache. Internally, it is administered by them as a purge, in obstinate visceral obstructions; and in those cases of costiveness which so often attend an enlargement and induration of the spleen and liver. The plant which produces this substance, grows wild in almost every part of India, and differs in nothing from that found in Morocco (2.) and in the deserts of Lybia. Its Tamool name is Shuddraycallie; in Sanscrit it is Tidbārā; the Malays call it Sudusudu, and the Arabians Zékoom.

FEBRIFUGE

(1) *See his Work, page 29.*

(2.) *Where the plant is called Dergmuse. See Mr. J. G. Jackson's account of the Empire of Morocco, page 81.*

FEBRIFUGE SWIETENIAN. *Shem maram* செம்மரம் (Tam.) ——— *Rohúna* روهنا (Duk. and Hind.) ——— *Soymido* (Tel.) ——— *Swamy* (Canar.) ———SWIETENIA FEBRIFUGA. Roxb.

This tree is a native of the Rajahmundry Circars, and was first brought to the notice of professional men by Doctor Roxburgh, who had discovered that its bark was a useful tonic in intermittent fever. Given to the extent of four or five drams in the twenty-four hours, I found it to be a valuable remedy, but beyond that quantity, it, in every instance I tried it, appeared to me to derange the nervous system, occasioning vertigo and subsequent stupor.

FENNEL FLOWER, SEED. *Carin Siragum* கருஞ்சீரகம் (Tam.) ——*Kolunjén* کلونجی (Duk.) ——— *Shooneez* (Arab.) ——— *Seeadáneh* (Pers.) *Nulla Gilakura* (Tel.) ———*Cálá Jira* (Hind.) ———*Musavi* (Sans.) ——— NIGELLA SATIVA. Lin.

This aromatic seed is used by the Native Practitioners in cases of indigestion, and in certain bowel complaints; it is also prescribed as an external application, when mixed with gingilie oil, in eruptions of the skin: The Natives have a notion that, when put amongst their linen, it keeps away insects.

FENNEL, SWEET. *Perumsiragam* பெருஞ்சீரகம் (Tam.) ——— *Sonf* سونف (Duk.) ——— *Mayuri* (Hind.) ———*Mad'hurica* (Sans.) ——— *Razeeanej* (Arab.) ———*Badián* (Pers.) ———ANETHUM FŒNICULUM. Lin.

This grows in great abundance in many parts of India. The Natives use it, as we do, as a carminative and stomachic: by Europeans, as well as Natives, it is apt to be confounded with Anise seed, which is very scarce in the Southern parts of the Peninsula, and the Dukhanie name for both is the same.

FENUGREEK. *Vendeum* வெந்தயம் (Tam.) ———*Maytie* میتھی (Duk. Sans. and Hind.) ———*Hulbeh* (Arab.) ———*Méntooloo* (Tel.) —— TRIGONELLA FŒNUM GRÆCUM. Lin.

The seeds of the Fenugreek (1.) are much used by the Native Practitioners in dysenteric affections; they are commonly given in infusion, having been previously toasted.

FIG.

(1.) *We are told by Sonnini that the inhabitants of Rosetta prepare a kind of Coffee, by burning the seeds of the Fenugreek, to which they add the juice of Lemons.—See Sonnini's Travels in Egypt, Chapter 3d.*

FIG. *Simie Attie pullum* சீமையத்திப்பழம் (Tam.)——*Unjeer* انجیر (Pers. and Duk.)——*Teen* (Arab.)——*Maydi pundoo* (Tel.)——FICUS CARICA. Lin.

The Figs that grow in India, though they are sufficiently sweet and palatable, are of an inferior quality to those of Turkey and Asia Minor; nor are the Native Indians in the habit of drying or preserving them.

FLOUR, OF WHEAT. *Gadumbay māoo* கோதும்பைமாவு (Tam.)——*Geungka āta* گیہونکا آٹا (Duk.)——*Godoomapindie* (Tel.)——TRITICUM. Lin.

FRANKINCENSE, SPEC. OF: *Koondricum* குந்திரிக்கம் (Tam.)——*Coondoor* کندر (Duk.)——BOSWELLIA SERRATA. Roxb.

The substance called Koondricum by the Tamools, is very common in the Indian bazars, and is used as an incense in religious ceremonies, equally by the Hindoos and Portuguese Christians; being, though not quite of so grateful an odour, cheaper than Benzoin. It is supposed by the Mahometan Doctors, to be a species of Olibanum, and they give the name of Coondoor to both; but it is very unlike Olibanum in its appearance; being always seen in pretty large, agglutinated masses, composed of light brown and yellowish tears, and having a strange stony kind of hardness, when pressed betwixt the teeth; whereas the Olibanum is in separate, small, roundish balls, or large grains, which do not give the same sensation on being chewed; nay, even stick (1.) to the teeth. The Koondricum is generally brought to this country from Madagascar, (2) from the coast of Borneo, and also from Pedir on the island of Sumatra. The Vytians prescribe it, when mixed with Ghee, in cases of Vullay, (Gonorrhœa); they use it also in a certain bowel affection, called Ritta Káddapoo, which corresponds with our Flux, when accompanied with blood.

FUMITORY. *Shāhtra* شاهتره (Pers. and Duk.)——*Bucklutulmélic* (Arab.)——*Pitpapra* (Hind.)——FUMARIA OFFICINALIS. Lin.

The Tamool Practitioners do not appear to be acquainted with this medicine, and, of course, have no name for it. I found, however, the dried plant in a Native Druggist's shop at Trichinopoly, and on shewing it to an intelligent Mahometan Doctor, he immediately told me that it was Shāhtra, which is the Persian name of the article. The Hakeems consider it as diuretic, and as a useful remedy in maniacal cases, and the Arabians place it amongst their Mufettehāt (Deobstruentia) & Mooshilatsufra (Cholagōga.)

GALANGAL,

(1.) *See Woodville's Medical Botany, Vol. 3d, page 570.*
(2.) *See Benyowsky's Travels, Vol. 2d, page 321.*

GALANGAL, GREATER. *Pére Arétie* பேராத்தை (TAM.)——*Kolunjān* خولنجان (ARAB. HIND. SANS. AND DUK.) ——*Doompráshtacum* (TEL.)——— ALPINIA GALANGA, MAJOR. (ROXB.)

GALANGAL, LESSER. *Sittaritti* சிற்றரத்தை (TAM.)———*Paankéjurr* پان کی جر (DUK.) ———*Sanna Doompráshtacum* (TEL.)———*Cost-Tulk.* (ARAB.)———ALPINIA GALANGA, MINOR.

After a minute examination of the root called Sittaritti by the Tamools, and Sanna Doomprashtacum by the Telingoos, I am inclined to think that it is no other than what has been usually termed Galanga Minor, and which we are told by Geoffroy (Stephen Francis) differs considerably from the Galanga Major.—" Minor odore aro-" matico fragiante; sapore acri aromatico, subamaricante, pungenti et fauces exurente, " piperis aut zingiberis modo.—*Major*, est odore et sapore, longè debiliore, et minus " grato " The *Sittaritti*, or Lesser Galangal, (which is the *Lanquas Kitsjil* of the Malays) besides being much more fragrant than the *Pére-Arétie*, or Greater Galangal, is also more highly prized by the Indians, as a grateful aromatic, stimulant, and diaphoretic ; and may moreover be *distinguished*, by its colour on the outside being brown, and that of the inside reddish; whilst the *Pére-Arétie* root is reddish on the outside, and of a dirty white within. The two Galangals are natives of China (1.) (and grow in the province of *Xanxy*), where, as medicines, they are held in high estimation ; particularly the Lesser, which the inhabitants of that country consider as an antidote. They are also found, (according to Marsden,) (2) in Sumatra. The Native Practitioners of India prescribe the Sittaritti to warm the habit, in cases of Dyspepsia ; they moreover consider it as a sovereign remedy in Coughs, given either in infusion, or simply chewed like Tobacco. The Malay name of the Greater Galangal, according to Rumphius, is *Lanquas* ; its Sanscrit term is *Sugándhá-vāchā*.

GALBANUM. *Beerzūd* بيرزد (PERS.)——*Bārzud* (ARAB.)———*Bireejā* (HIND.)——— BUBON GALBANUM. LIN.

I hesitated sometime about giving this gum resin a place in the Catalogue, on finding that it did not appear to be at all known to either the Vytians or Hakeems, in the lower provinces of the Peninsula ; I have since learnt, however, that Galbanum (3) is actually brought from Persia, and Turkey, to Bombay, as an article of commerce ; whence it is sent to China. It has besides got a Hindooie name, *Bireejā*, which proves that it has found its way to the higher parts of Hindoostan.

Doctor Cullen, (4.) in his " Materia Medica," speaks of Galbanum, as having been recommended

(1.) *See " Voyage to Madagascar and the East Indies" by the Abbé Rochon, pages* 361, 362

(2.) *See Marsden's Sumatra, page* 75.

(3) *See Elmore's Directory to the trade of the Indian and China Seas, page* 223. —*See also Macgill's Travels in Turkey, Vol. 2d, page* 173.

(4) *See his Materia Med. Vol. 2d, page* 369.

recommended for favoring the suppuration of inflammatory tumours; the Arabians, on the other hand, as we learn by the *Ulfaz Udwiyeh*, place it amongst their *Mohélilat* (Discutientia), and give it occasionally the name of *Künnéh*. D'Herbelot (1.) informs us, that the tree which produces the Galbanum in Persia, is called *Giärkhust*.

GALLS. *Mächakäi* மாசக்காய் (TAM.)——*Mäapul* مايپل (DUK.) ——*Uffés* (ARAB.)——*Majoophul* (HIND.)——*Mäzoo* (PERS.)——*Mäjakänee* (MALAY.)——*Moju-Phäl* (SANS.)——QUERCUS ROBUR. LIN.

We are told, in the valuable little work entitled "Remarks on the husbandry and internal commerce of Bengal," that Galls may be furnished as an article of trade from India to England; and we know that Mr. Hardwicke, in the narrative of his Journey to Sirinagur, found the Quercus growing in the neighbourhood of Adwanee: (2.) yet, I am much inclined to believe that the greater part of the true Gall nuts found in the bazars of these provinces, grow in Persia, or Syria, and are brought to Bussorah by the Arab merchants. Galls are prescribed by the Native Practitioners as astringents in dysentery; they are also given as tonics, in cases of intermittent fever.

GAMBOGE. *Mukki* மக்கி (TAM.)——*Ossära réwünd* عصارۂ ريوند (PERS. AND ARAB.)——*Gákkátoo* (CYNG.)——STALAGMITIS CAMBOGIOIDES. KŒNIG.

The Gamboge which is found in the Indian bazars is, no doubt, an imported drug, either from Siam, from the province of Kiangsi (3.) in China, or from Ceylon; and it is more than probable that it was from a description of the tree which affords it in this last mentioned country, that Kœnig composed the Genus *Stalagmitis*.

There had long existed a strange mistake that the *Koorka poollie* of D'Acosta or *Coddam pulli* of the *Hs: Ms*; was the tree which produced the Gamboge; that this is not the case, however, was clearly proved by Doctor White of Cannanore, whose account of the *Koorka poollie* tree was published in the Edinburgh Medical and Physical Journal.

Mr. Dyer, Garrison Surgeon of Tellicherry, a Gentleman to whom I owe much useful information regarding the products of the Malabar coast, tells me, that he, some years ago, actually obtained Gamboge from a tree growing amongst the mountains of Wynade; and that he was the first who forwarded this valuable gum to Dr. Roxburgh. It has since been ascertained that Gamboge trees are to be met with, not only throughout the whole extent of Malabar, but in the Bülám country, and all along the Ghauts which skirt Canara. A botanical description of the tree yielding this gum, has not, as yet, been consigned to any scientific work; but Doctor D. White of Bombay writes me that he should be inclined to style it the *Gambögia Guttifera*; nor do I think it can have a better name.

It is a curious fact, that the Natives, previously to Mr. Dyer's calling their attention to it, had not particularly noticed this substance. The tree, it would appear, grows in the thickest jungles, and generally at a great distance from the villages of the inhabitants.

GARLIC.

(1.) *See Bibliothèque Orientale, page* 175:
(2.) *See Asiatic Researches, Vol. 6th, page* 374.
(3.) *See the Abbé Rochon's voyage to Madagascar, &c. page* 362.

GARLIC. *Vulley poondoo* வெள்ளைப்பூண்டு (TAM.)——*Lassun* لسن (DUK. AND HIND.)——*Seer* (PERS.)——*Bawang pootie* (MALAY.)——*Lasúna* (SANS.)——*Velligudda* (TEL.)——ALLIUM SATIVUM. LIN.

This article forms an almost constant ingredient in the curries and other dishes that are used by the Native Indians. As a medicine, the Vytians prescribe it to quicken the circulation, and warm the habit. They also consider it as a useful expectorant, (1.) particularly in that species of Asthma which they call *Mandārra Cāshum,* which signifies the asthma of cloudy weather.

GINGER. *Sookkoo* சுக்கு (TAM.)——*Sont* سونٹ (DUK. AND HIND.)——*Sunt'hi* (SANS.)——*Alia* (MALAY.)——*Sonti* (TEL.)——AMOMUM ZINGIBER. LIN.

GINGER, GREEN. *Ingie* இஞ்சி (TAM.)——*Udruck* ادرک (DUK. AND HIND.)——*Zingebeel* (PERS.)——*Ardraka* (SANS.)——*Ullum* (TEL.)——AMOMUM ZINGIBER. LIN.

Ginger is used in this country for exactly the same purposes that it is in Europe; the Native Practitioners prescribe it in cases of weak digestion, and to warm the habit; they also recommend it as an external application, mixed with Arrack, in Paralytic and Rheumatic affections. It, besides, forms an almost constant ingredient in the *Cushāyums* (Decoctions) which they order for arresting the progress of intermittent fever. Ginger grows in great abundance all over India.

GRAPE. *Kodimoondrie pullum* கொடிமுந்திரிப்பழம் (TAM.)——*Ungoor* انگور (PERS. AND DUK.)——*Anúb* (ARAB.)——*Dākh* (HIND.)——*Drācha pundoo* (TEL.)——*Booáángoor* (MALAY.)——VITIS VINIFERA. LIN.——*Dracha* (SANS.)

Grapes grow in abundance in India, in private gardens, but no wine is made from them.

GUM AMMONIAC. *Ushck* اشق (ARAB. AND DUK.)——AMMONIACUM.

Gum Ammoniac seems to be little known, or used, in the interior of the Indian Peninsula, and is only occasionally prescribed by the Hakeems, who have, of course, become acquainted with it through the medium of Persian and Arabic books. Woodville, in his "Medical Botany," gives us no account of the plant that produces this gum. It is said

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(1.) *The Arabians class it amongst their Muluttifat (Attenuantia.)*

said to grow in *Nubia*, in *Morocco*, (1) and *Abyssinia*, and to be brought to India by way of the Red Sea. Geoffroy has attempted to account for the name that has been given to this article, in the following manner: "Planta vero nascitur in ea Africæ parte, quæ Ægypto ad occasum adjacet, quæque hodie dicitur Regnum de Barca, in quo fuit olim templum celeberrimum Jovi *Ammoni* dicatum, unde gummi nomen."

The Arabians call the tree which produces the Gum Ammoniac *Tursoos*, the Persians *Dé·ukhti ushck*, and the Gum itself they place amongst their *Mŏhélilāt* (Discutientia.)

GUM ARABIC, COUNTRY. *Vullām pisin* வெள்ளாம்பிசின் (Tam.)——*Kávit ká gōnd* کهویت کا گوند (Duk.)———*Vélágábānku* (Tel.)———FERONIA ELEPHANTUM. Roxb.————*Kapitta* (Sans.)

There are several trees which afford gums which resemble the true Gum Arabic; (2.) but perhaps the produce of none of them comes nearer to it, than that of the *Vullām pisin*, or gum of the *Feronia Elephantum*, and which is commonly used for medicinal purposes by the Vytians in these provinces. What is called the *Babul* tree in Bengal, *Pāti* on Sumatra, *Karroevélum* in Tamool, *Nullātooma* in Telingoo, and *Amgheelān* in Arabic, furnishes a great deal of gum, which is also employed in lieu of Gum Arabic. This (*Babul* tree) is the *Acacia Arabica*, and which, as far as I can judge, from the description given by Dr. Wittman (3) in his "Travels in Turkey, Asia-Minor and Egypt," is the tree from which much Gum Arabic is procured in those countries. The Tamool Practitioners use a solution of what they call the *Vullām pisin*, to relieve straining in bowel complaints, and in other cases requiring emollients.

GUM TRAGACANTH. *Vādomcottay pisin* வாதுமைகொட்டைப்பிசின் (Tam.)————*Kattirah* کتیرا (Duk. and Hind.)—— *Sunégh ulkussād* (Arab.)————ASTRAGALUS TRAGACANTHA. Lin.

The Vytians suppose this gum to have the virtue of improving the state of the blood, when it has become depraved, or abounds with acrimony. What of it is occasionally found in the bazars, is brought from Alexandria, by way of the Red Sea, and it is said to be produced chiefly in the island of *Candia*. The shrub which affords it is called by the Persians *Kūm*, and by the Arabs *Kétād* and *Kussād*. They place it amongst their *Mobéhyāt* (Aphrodisiaca) and *Mosuchĕnatowja* (Anodyna.)

HELLEBORE, BLACK. *Kádághoroganie* கடுகுரோகணி (Tam.)————*Kāli Kootkie* کالی کٹکی (Duk. and Hind.)————*Khu buc uswud* (Arab.)————*Khurbuc siah* (Pers.)———HELLEBORUS NIGER. Lin.

It may be difficult to say whence the Mahometans of India got the name *Kootkie*, which

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(1) *See Jackson's account of the empire of Morocco, page* 83.
(2) *That of the Mimosa Arabica. Roxb.*
(3) *See his Travels, page* 346.

which they have bestowed on this medicine; as the Arabs, according to *Secunder*, call it *Hurbuckie-assowād*, and the Persians *Hurbuckie-siah*; It is in use amongst the Farriers as a purge for horses, and also amongst the Hakeems and Tamool Practitioners, to purge off acrid bile, in cases of what the latter term *Nyāna pytium* (Melancholy) and *Vérrie pytium* (Mania). What of the root is found in the bazars of India, is probably brought by the way of the Red Sea from Syria, and Arabia; and may be that species which is said by Woodville (1.) to grow in the island of *Anticyra*, and is so often alluded to by the Latin Poets. To the white Hellebore, the Arabians have given the name of *Khirbuc-abiyūz*, and the Persians that of *Khirbuc séfeid*. They place it amongst their most powerful emetics *(Mokiyeut)*.

HENBANE, BLACK. *Kórássánie Omum* குராசாணி ஓமம் (TAM.)——*Khorassānie Ajooān* خراسانی اجوان (DUK. AND HIND.)——*Buzir-ulbunj* (PERS.)——*Siekrān* (ARAB.)——HYOSCIAMUS NIGER. LIN.

These small, flat seeds, are prescribed by the Hakeems to soothe the mind, procure sleep, and open the bowels, in certain cases of Melancholy, and Mania: What of the article is found in India, is brought from Asiatic Turkey, where it has got the appellation of *Bénge*; and hence, according to D'Herbelot, (2.) the word *Bāng*, which the seed is sometimes called in upper India, and which is used by the Mahometans of lower Hindoostan to express an intoxicating drug; but is generally applied to the bruised and prepared leaves of the *Cannabis Sativa*.

HOG'S LARD. *Púnnie Colupoo* பண்ணிக்கொழுப்பு (TAM.)——*Soorké chirbie* سورکی چربی (DUK.)——*Pundie kowoo* (TEL.)——ADEPS SUILLUS.

The Vytians not only make use of this substance as we do, in the preparation of Ointments and Plasters; but, when mixed with the dried and powdered root of the shrub called *Pāloopāgulkódi*, (Momordica), they prescribe it internally, in all their three varieties of Piles, viz. *Molay Moolum* (Blind Piles), *Rutta Moolum* (Bleeding Piles), and *Shee Moolum* (Piles attended with a discharge of matter.)

HONEY. *Tuyne* தேன் (TAM.)——*Sháhid* شهد (PERS.)——*Med-hū* (SANS. AND HIND.)——*Ussul* (ARAB.)——*Ayermāddoo* (MALAY.)——MEL.

Honey, in these provinces, is much used in Pharmacy by the Native Indians. It is the produce of *wild* bees, and is brought from the woods and jungles.

HORSE

(1.) *See his Medical Botany, Vol. 1st, page* 52.
(2.) *See D'Herbelot's Bibliothèque Orientale, page* 184.

HORSE RADISH, COUNTRY. *Moorungy vayr* முருங்கைவேர் (TAM.) ——*Moongay ké jār ké jurr* منگی کی جاڑ کی جڑ (DUK.) ——*Moonāgāvayroo* (TEL.) ——HYPERANTHERA MORINGA, VAHL.

The *Moorungy* root has obtained the name of Horse Radish from the English in this country, owing to its great resemblance to it, in appearance, taste, and natural qualities. It is the green root of the Moringa tree, called in Hindoostanie *Sunjhuna*; the legume of which is one of the finest pot vegetables in India. The Native Practitioners prescribe this article in Dyspepsia, and it is a favorite remedy with the Vytians in cases of intermittent fever, of *Kākā vāllie* (Epilepsy) and *Moossul vāllie* (Hysteria) It is moreover considered as a valuable rubifacient and stimulant, in Palsy and Chronic Rheumatism. In Bengal Dr. Fleming informs us that an expressed Oil is prepared from the seeds, which resists rancidity, and which is looked upon as an excellent medicine, employed externally, for easing the pain of the joints, in Gout and acute Rheumatism. These seeds are the *Ben nuts* of some of the old writers on the Materia Medica, and the *Hubulban* of the Arabians, who place them amongst their stimulants and aromatics.

HYSSOP. *Zufāiy yeābus* زوفاي يابس (ARAB.) ——HYSSOPUS.

This article is inserted here, merely from my having discovered that it has a place in the *Ulfaz Udwiyeh*, so cannot be unknown in the most Northern tracts of Hindoostan. I think it likely, as it is brought from Jerusalem, that it is a different plant from the *Hyssopus Officinalis* of the British Materia Medica, and may, perhaps, be the *Esof* of the Hebrews. The Arabians class it amongst their *Kātéaātdeedān* (Anthelmintica), *Mūdorrat* (Stimulantia) and *Muluttifat* (Attenuantia).

INDIGO. *Neelum* நீலம் (TAM.) ——*Neel* نيل (ARAB. PERS. AND DUK.) ——*Taroom* (MALAY.) ——INDIGOFERA ANIL, LIN.

The Tamools, perhaps, have taken their name for prepared Indigo, from the Arabic word *Neel*; which, however, is also Turkish and Persian. The plant itself they call Avérie. It grows in great abundance in many parts of India, and is much cultivated for the sake of the dye. The leaf is an article of the Tamool Materia Medica, on account of its supposed virtues in *Pukka Soolay*, which corresponds with our Hepatitis.

KINO. *Túmble kōan* தும்பா உவாண (TAM.) ——*Dūmmulāckwayn* دم الاخوين (DUK.) ——KINO.——(EUCALYPTUS RESINIFERA.)

I have mentioned this article in speaking of *Dragon's Blood*, to which I refer the reader.

LABDANUM

LABDANUM. *Lādun* لادن (ARAB.) ——— CISTUS CRETICUS. LIN.

This resinous substance, which was considered by some of our old writers as cephalic, pectoral and nervine, is now only used by us in the preparation of certain Plasters. Though rarely met with, it is not unknown to the Mahometan medical Practitioners of lower India; and, I perceive, has a place in the Materia Medica of the Arabians, amongst their *Munzijat* (Supperantia.)

LAC. *Komb-úrruk* கொம்பரக்கு (TAM.) ——— *Laak* لاک (DUK.) ——— *Lak'h* (HIND.) ——— *Lāksha* (SANS.) ——— *Commoolékka* (TEL.) ——— LACCA.

This substance, which is improperly called a gum, is found in great abundance on the *Croton laccīferum* (growing near Columbo), on the island of Ceylon; it is also an article of commerce from Siam and Pegu. (1.) The Abbé Rochon informs us that Gum Lac is brought from *Quan-au-ten* in the province of Quei-chu in China, but of a quality greatly inferior to that of Bengal. The Vytians prescribe Komb-úrruk (2.) in old and obstinate bowel complaints, when the habit has been much reduced; they also (when mixed with Gingilie oil) use it as an external application for the head, in cases in which the patient is debilitated from long continued fever.

Lac may be procured in many parts of lower Hindoostan. In the Mysore country it is generally found on the tree there called *Jala* (*Shorea Jala. Buch. M. S. S.*)

LEECH. *Uttei* அட்டை (TAM.) ——— *Jonk* جونک (DUK.) ——— *Zalāgah* (TEL.) ——— *Patchét* (MALAY.) ——— *Zéloo* (PERS.) ——— *Khérukeen* (ARAB.) ——— *Jelaucá* (SANS.) ——— HIRUDO.

The Native Practitioners use Leeches for the same purposes that we do.

LEMON. *Elimitchum pullum* எலுமிச்சம்பழம் (TAM.) ——— *Neemboo* نیمبو (HIND. AND DUK.) ——— *Lémōn* (ARAB.) ——— *Jeroos* (MALAY.) ——— *Jambirā* (SANS.) ——— *Némmāpundoo* (TEL.) ——— CITRUS AURANTIUM. VAR.

Sherbet prepared with Lemons or Limes is much used by the Natives of all descriptions, as a grateful and cooling drink.

LIME.

(1) *The Stick-lac from Pegu is, perhaps, the finest in the world; preferable even to that of Bengal. See Oriental Repertory, Vol. 2d, page 500.*

(2) *Mr. W. Francklin, in his "Tracts, Political, Geographical and Commercial, on the dominions of Ava" (page 71), tells us, that* Chā ōng *is the name given in the Birmah country, to a kind of black lac, which is extracted from a large tree; one or two plants of which were brought to Calcutta by Captain Cox. He adds that the lac was in general use amongst the Natives for their lacquered ware.*

LIME, QUICK. *Chunāmboo* சுண்ணாம்பு (Tam.) ——— *Chunna* چونا (Hind. and Duk.) ——— *Ahúck* (Arab.) ——— *Cápoor* (Malay.) ——— *Soonnum* (Tel.) ——— CALX VIVA.

Chunāmboo tānny (lime-water) is prescribed by the Vytians, when mixed with Gingilie oil and Sugar, in obstinate cases of Gonorrhœa, and in what they call *Shookala Mayghum* (Leucorrhœa.)

LINT-SEED. *Alivérēi* ஆளிவிரை Also *Sirroo Sānulvérēi* (Tam.) ——— *Ulsecké beenge* السي كي بيبج (Duk.) ——— *Buzruc* (Arab.) ——— *Tokhémkután* (Pers.) ——— *Bidjeerummee* (Malay.) ——— LINUM USITATISSIMUM. Lin.

Alivérēi is also the name given by the Tamools to a small reddish coloured seed, which they use as a discuiicnt in cases of external inflamation. In Sanscrit, Lint is *Atasi*.

LIQUOR, SPIRITUOUS (OR ARRACK.) *Chā:āyúm* சாராயம் (Tam.) ——— *Arruk* عرق (Arab. Hind. and Duk.) ——— *Khulloo* (Tel.) ——— *Arrak oppee* (Malay.) ——— ARRACUM.

Arrack is used by the Native Practitioners, as an external application, in bruises. They are also in the habit of prescribing it internally, in cases of extreme debility. *For further particulars regarding this article, see Chārāyúm, in the 7th Section of the 2d Catalogue.*

LIQUORICE ROOT. *Addimōdrum* அதிமதுரம் (Tam.) ——— *Mittie luckerie* مٹھی لکڑی (Duk.) ——— *Jéthimadh* (Hind.) ——— *Yastimādhuca* (Sans.) ——— *Ussulussoos* (Arab.) ——— *Beykhméhuck* (Pers.) ——— GLYCYRRHIZA GLABRA. Lin.

It would seem, by Dr. Fleming's list of Indian plants, that this article grows in the Bengal provinces: Iam much inclined to think, however, that a great deal of the Liquorice root that is met with in the bazars of lower India, is imported, perhaps from Bussorah. It is in high repute amongst the Natives, who use it in various forms, but chiefly in infusion, in Coughs, Consumptive complaints and Gonorrhœa: they also consider it as a mild laxative. *For an account of the Wild Jamaica Liquorice root, see article Coondoomunny vayr, in the 3d Section of this Catalogue.*

MACE. *Jādipútrie* சாதிபத்திரி (Tam.) ——— *Jawātrie* جوتري (Hind. and Duk.) ——— *Buzbas* (Arab.) ——— *Boonga pālā* (Malay.) ——— *Jātipatri* (Sans.) ——— MYRISTICA MOSCHATA. Wood.

This

This article is chiefly brought to India from the Banda islands, whence the Dutch, (1.) before the present disastrous revolutions in Europe, were in the habit of exporting annually one hundred thousand pound weight of it. Mace is prescribed by the Native Practitioners in Consumptive complaints, also in Humoural Asthma; and, when mixed with aromatics, in certain wasting, and long continued bowel affections; but they administer it cautiously, from having ascertained that an over dose is apt to produce stupor and intoxication; an effect of this spice which, I perceive, is noticed by Bontius. See his "Account of the Diseases, &c. of the East Indies," page 194, English translation.

MADDER, OF BENGAL. *Mānjittie* மஞ்சிட்டி (Tam.) ——— *Munjith* منجیٹھ (Duk. and Hind.) ——— *Runās* (Pers.) ——— *Māndistie* (Tel.) ——— RUBIA MANJITH. Roxb.

This species of Madder, Dr. Fleming informs us, is indigenous in Nepal; and he might have added, in Lower Thibet, where it is used by the dyers and calico printers in the same manner as the *Rubia Tinctorum* is in Europe.

MALLOW LEAF, COUNTRY, (OR POPLAR LEAVED SIDA.) *Toottie elley* துத்திஇலை (Tam.) ——— *Cunghika paat* کنگھی کا پات (Duk.) ——— *Toottie ākoo* (Tel.) ——— *Cunghgoonie* (Sans.) ——— SIDA POPULIFOLIA. Cav.

The *Toottie elley* has got the name of Marsh mallow leaf, on the Coromandel coast, from its similarity to it in appearance and natural qualities. A decoction (or infusion) of the leaves is much used by Europeans, in cases where emollient fomentations are requisite; and the Native Practitioners also recommend it for the same purposes. The expressed juice of this article is prescribed by the Vytians, as a cooling medicine, in Gonorrhœa; and an infusion of the root is given by them, as a drink, in fevers.

This plant appears to be the *Belluren* of the Hortus Malabaricus, and the *Cumbang sore Besaar* of Rumphius, who tells us that it possesses many of the virtues of *Althæa*, and is used for similar purposes at Amboyna.

MANNA. *Shirkhist* شیرخشت (Pers. and Hind.) ——— *Turenjeebeen* (Arab.) ——— MANNA PERSICUM. Fothergill, Phil. Tr.

The Manna which is commonly found in the bazars, is imported, Dr. Fleming says, from Bussorah; and is probably, he supposes, obtained from the *Hedysarum Alhagi* (*Linnæus*): It is very inferior to that which is brought from Sicily and Calabria, and which we know to be the produce of the *Fraxinus Ornus*. But it would appear by D'Herbelot's account, that Manna is to be got from a variety of trees in Persia, particularly in *Khorasan*, and near the city of *Rei Sheeriar*. Much is also yielded by a thorny plant called *Khar-shooter* to be met with in abundance near the city of *Zamin* on the confines of the province of Samarcand; and which is, on that account, called by the Arabs *Turenjeebeen Alzamini*.

MANDRAKE

(1.) *See Stavorinus's Voyages to the East Indies, Vol. 1st, page* 335.

MANDRAKE PLANT. *Ustrung* استرنگ (ARAB.) ——— *Mirdum geea* (PERS.) ——— *Luckmuna luckmunee* (HIND.) ——— *Caat-jootie* (TAM.) ——— ATROPA MANDRAGORA. LIN.

The root of this plant was formerly an article of the British Materia Medica, but has, for some years past, been exploded. The leaves are still sometimes employed in preparing anodyne fomentations. The Arabians place the root, which they call *Ussul ul loofuh*, amongst their [redacted]s, and also suppose it to be of use as an Anti-spasmodic. What of it is found in these provinces is probably brought from Persia or Arabia.

MARJORAM, SWEET. *Mirzunjoosh* مرزنجوش (ARAB.) ——— ORIGANUM MAJORANA. LIN.

This article, from having a place in the *Ulfaz Udwiyeh*, would appear to be known in the most northern parts of Hindoostan. The Arabians place it amongst their *Mohélilat* (Discutientia)

It is common in lower India, and is called by the Tamools *Marroo*, and in Dukhanie *Murwa*. From its sweet smell, it is a favorite plant in the Hindoo ceremonies, and is considered by the Native Doctors as cephalic.

MASTICH. *Roomie Mustiki* ருமிமஸ்திக்கி (TAM.) ——— *Roomie Mustāki* رومي مصطكي (HIND. AND DUK.) ——— *Aráh* (ARAB.) ——— *Kinnéh* (PERS.) ——— PISTACIA LENTISCUS. LIN.

This substance is prescribed by the Vytians in such cases as require Corroborants; and is highly esteemed by them, from a conviction that it possesses great balsamic powers. It is generally given in conjunction with what they call *Sálá misrie* (Salep) which they conceive to be extremely nutritious. The Mahometan women of high rank use it as a masticatory to preserve their teeth, and sweeten the breath; about which they shew just as much anxiety as the Ladies of the Seraglio at Constantinople. Mastich is brought to India from the island of Scios (1.) by way of the Red Sea. Sonnini (2.) tells us that, in Egypt, the smoke of Mastich is supposed to kill any sick person that inhales it.

MELON, WATER. *Pitchee pullum* பிச்சப்பழம (TAM.) ——— *Turbooze* تربز (HIND. AND DUK.) ——— *Bétcekhzickee* (ARAB.) ——— *Dārbojee* (TEL.) ——— *Mandékee* (MALAY.) ——— CUCURBITA CITRULLUS. LIN.

This the Natives consider as very cooling, and recommend it to be eaten by those whom they suppose have their habits heated by an acrid and irritating bile.

MILK,

(1.) *See Dr. W. Wittman's Travels in Turkey, Asia-Minor and Egypt, page* 447.
(2.) *See his Travels, pages* 629, 630, *English Translation.*

MILK, COW'S. *Pashuin paal* பசுவின்பால் (TAM.)——*Gykádood* گاي کا دود (DUK.)——*Aoopáloo* (TEL.)——LAC VACCINUM.

The Vytians recommend a Cow's Milk diet for such as have a morbid heat of skin, redundancy of bile, and general weakness of constitution.

MILK, GOAT'S. *Aatoo paal* ஆட்டுப்பால் (TAM.)——*Cháyliekádood* چهيلي کا دود (DUK.)——*Maykā páloo* (TEL.)——LAC CAPRÆ.

The Native Practitioners consider Goat's Milk as a very powerful restorative, and recommend it, with great confidence, in Consumptive complaints, and obstinate Coughs. In the "*Padaurtasindaumānie*" (a Tamool treatise on the qualities of food) we are told, that Goat's Milk ought to be administered in such cases as are accompanied with a deficiency of bile. It is moreover stated, that it affords a very wholesome nourishment to the body, in weakly habits, and is particularly useful when the bowels are inclined to be overloose, and the appetite delicate.

MILK, ASS'S. *Kalūday paal* கழுதைப்பால் (TAM.)——*Gudday ka dood* گدهي کا دود (DUK.)——*Gadiday páloo* (TEL.)——LAC ASINÆ.

Ass's Milk is recommended by the Native Practitioners in maniacal cases; they also suppose it to possess considerable virtue in Leprous affections; particularly in what the Vytians term *Coostum*, which corresponds with the Elephantiasis, or Lepra Arabum. In the *Carin Kirandy* (black *Carapang* of young children) they order a certain quantity of it to be taken two or three times in the course of the day, which, they say, is sufficient to cure the disorder. I cannot learn whether Mare's Milk is ever used by the Hindoos; the Arabians consider it as narcotic and place it amongst their *Mokédérát*.

MINT. *Widdātilām* ஒடுதத்தாளம் (TAM.)——*Poodina* پودينه (PERS. HIND. AND DUK.)——*Náná* (ARAB.)——MENTHA CRISPA. LIN.

An infusion of this the Tamool Doctors recommend in cases of Dyspepsia, and certain irregularities of the bowels consequent of that complaint.

MUSK. *Cástoorie* கஸ்தூரி (TAM. TEL. HIND. AND MALAY.)——مشک *Meshk* (DUK.)——*Mishk* (ARAB.)——*Mooshk* (PERS.)——MOSCHUS MOSCHIFERUS.

The Native Practitioners are in the habit of prescribing Musk in general spasmodic affections, and in lock-jaw. The Vytians, particularly, suppose it to be useful when given in what they call the *Mándá Jennie*, which corresponds with our Convulsions of Children; a disease which they conceive to be produced by

by indigested milk, as the name implies. They also administer it in Dyspepsia, in *Kistnah Doshum*, (Typhus), and, when combined with Opium, in Dysenteric complaints.

Musk is obtained from the animal called in Zoology *Moschus Moschiferus*, which is common in *Kuchar*, and in Lower (1) Thibet, where it is named *Kustoora*; it has also been found in some of the western tracts of the Chinese empire, and, occasionally, in the Birmah dominions.

MUSTARD SEED. *Kádághoo* கடுகு (Tam.) ——*Räiān* رایان (Duk.) —— *Räï* (Hind.) ——*Khirdul* (Arab.) ——*Sásávee* (Malay.) —— *Tockmé sipeedān* (Pers.)—— *Rajicā* (Sans.) ——*Avāloo* (Tel.)—— SINAPIS CHINENSIS. Lin.

This article is much used by the Native Doctors as a cardiac, and stimulant. They also, when bruised, apply it externally in rheumatic and paralytic affections.

This species of Mustard seed would appear to be nearly similar to that of the Sinapis Ramosa. (Roxb.)

MYROBOLAN, BELLERIC. *Tānikāi* தாணிககாய (Tam.) ——*Bullāh* بلّہ (Duk.) —— *Béheyrā* (Hind.)—— *Beleyluj* (Arab.) —— *Béléyléh* (Pers.)—— *Veebitākā* (Sans.)——TERMINALIA BILIRICA. Roxb.

This article is sometimes used by the Natives in its dried state, in cases requiring slight astringents. The large tree which produces it, is common in Mysore, where it is called *Tari*; and hence the Botanical name (Myrobolanus Taria) given to it by Dr. Buchanan. It would appear to be the *Tani* of Rheede.

MYROBOLAN, CHEBULIC. *Kădukāï* கடுககாய (Tam.) —— *Huldah* ہلدا (Duk.)——*Akleelujcabulee* (2.) (Arab.) —— *Héleeléhkélan* (Pers.) —— *Har* also *Hara* (Hind.)——*Cărākāia* (Tel.)——*Haritākā* (Sans.) —— TERMINALIA CHEBULA. Willd.

This species is infinitely more astringent than the preceding. Nay, it would appeer, by some experiments made by Dr. Roxburgh, (3) that it is even more so than the Aleppo Galls

Kadukai, well rubbed, in conjunction with Galls, and *Cuttacāmboo* (of each equal parts) is considered by the Vytians as an excellent external application in the apthous affections

(1.) *See Turner's Embassy to the Court of the Tishoo Lama, page* 370.

(2.) *D'Herbelot is of opinion that the Arabic name of this Myrobalan is taken from the word* Cabul, *the article having been first brought to Arabia from the country so named.*

(3.) *See Oriental Repertory, Vol. 1st, page* 23.

affections of children, and adults; the last of which is a most dangerous disease amongst the Native Indians.

The tree which produces the *Kadukāi* is common in Mysore, where it is called *Arulay*; and hence the Botanical name (Myrobolanus Arula) given to it by Doctor Buchanan.

MYROBOLAN, EMBLIC. *Nellie kāi* நெல்லிக்காய் (TAM.)——*Aoonlā* اونلا (DUK.) ——*Amluj* (ARAB.)——*Amuléh* (PERS.)——*Aunwerā* (HIND.)——*Wooshéçikāia* (TEL.) ——*Amalācī* (SANS.)——
PHYLLANTHUS EMBLICA. LIN.

This is reckoned amongst the Indian fruits, and is frequently used as an *Achar*. In its dried state it is, with other articles of similar qualities, made into a cooling and opening Ptisan.

All the three Myrobolans are to be met with in many parts of lower India. In Bengal they grow in abundance. In Java we are told by Bontius, (1.) that the Dutch were in the habit of employing the Emblic and Beleric sorts daily in their hospitals, in dysenteric, and bilious affections.

The tree which produces this article is the *Nilicámarum* of the Hort. Mal. and the *Boa Malacca* of the Malays.

MYRRH. *Válátipōlum* வாலாதிப்போலம் (TAM.)——*Bol* بول (HIND. AND DUK.)——*Murr* (ARAB.)——*Bola* (SANS.)——
MYRRHA.

The Vytians occasionally prescribe this article, in conjunction with other substances, in such cases as require gentle cordials. They also employ it externally, when mixed with lime juice, as a repellent, in violent bruises.

The tree which produces Myrrh has not yet been ascertained; (2.) it grows, however, in Abyssinia, (3.) and also on the eastern shores of Arabia; where the root (4.) of it (*Ussul'murr*) is used as a medicine. The Arabians class Myrrh amongst their *Munziját* (Suppurantia).

NUTMEG. *Jādikāi* சாதிக்காய் (TAM.)——*Jāwpull* جاوپل (DUK.)——*Jáephall* (HIND.)——*Jouzbewa* (PERS.)——*Jouzulteib* (ARAB.)

(1.) *See Bontius. English translation page* 200.

(2.) *Mr. Bruce, in his Travels (Vol. 5th, Appendix, page 27) says, that the leaf of the Myrrh tree resembles much that of the* Acacia Vera, *and that the bark is altogether like that of the same tree; from which we might be induced to suppose that the Myrrh tree was a* Mimosa; *but, as Dr. Duncan, Junior, very justly observes, in his excellent Edition of the Edinburgh Dispensatory, "all the Mimosas with which we are sufficiently acquainted furnish a pure gum, not a gum resin."*

(3.) *See Lockman's Travels of the Jesuits, Vol. 1st, page* 264.

(4.) *See Ulfaz Udwiyeh No.* 176.

(Arab.) ——— *Boo͞apala* (1.) (Malay)——— *Jatifāla* (Sans.)——— MYRISTICA MOSCHATA. Wood.

This is reckoned by the Native Practitioners as one of their most valuable medicines, and is a constant ingredient in the electuaries they prescribe in Dyspeptic complaints, and in other cases requiring cardiacs and corroborants; they likewise administer it to such puny and delicate children as appear to suffer much in weaning. Nutmegs now grow in perfection in some sheltered situations amongst the hills of the Tinnevelly district.

OIL OF ALMONDS. *Vādomcottay unnay* வாதமகொடடை யெணண உணண (Tam.)——*Farsi Badumka tail* فارسي بادام کا تيل (Duk.)——*Vādom vittiloo noonay* (Tel.)———AMYGDALUS COMMUNIS. Lin.

The use of this seems to be chiefly confined to the Mahometan Practitioners, who recommend it for the same purposes that we do. It is, however, but seldom met with in the interior parts of the Peninsula.

OIL, CASTOR. *Sitt-āmoonākā unnay* சித்தாமணக்கு யெணண உணண (Tam.)———*Oobāli érundikā tail* اوبالي يرنڈي کا تيل (Duk.)———*Sitt-āāmindiālā noonay* (Tel.)——RICINUS COMMUNIS. (FRUCT. MINOR.)

This is much and justly valued as a purgative medicine amongst the Native Practitioners, who conceive it to be peculiarly indicated in cases of *Neercuttoo* (Ischuria) and *Válácuttoo* (obstinate costiveness). It is given daily, for some weeks, in small quantities, to new born infants; and is also used as an external application in certain cutaneous affections. The plant from which the Castor oil nuts are procured, grows in great abundance in almost every part of the Peninsula, and would appear to be cultivated in many Eastern countries. In Sanscrit it is termed *Erānda,* in Canarese *Hárulu,* in Malayālum *Citārānāvu,* in Hindoostanie *Arend,* in Arabic *Khirwa,* in Persian *Beedinjeer,* and on Sumatra *Járak,* which, according to Rumphius, (2.) is also Malays. *For the best mode of preparing Castor oil, see the article in the 4th Section of this Catalogue.*

The bark of the root of the Castor oil tree, is a powerful purgative; and, when made into a ball about the size of a lime, in conjunction with chillies and tobacco leaves, is an excellent remedy for Gripes in horses.

OIL OF CLOVE. *Crāumboo tylum* கிராமபு தயிலம (Tam.)——— *Lāong kā tail* لونگ کا تيل (Duk.)———EUGENIA CARYOPHYLLATA. Thunb.

OIL,

(1.) *Rumphius tells us that the juice of the green fruit of the Nutmeg, mixed with water, is used in Amboyna as a wash in Apthous affections. See Rumphius, Vol. 2a, page 23.*

(2.) *He tells us that on Ternate this plant is called* Palatsgayt, *on Banda,* Caju loluy, *and on Amboyna,* Camiri.

OIL, KYĀPOOTIE. *Kyāpootie tylum* கயயாபுட்டெ தயிலம் (Tam.)——*Kyāpootie ka tail* کیاپوٹی کاتیل (Duk.)———MELALEUCA LEUCADENDRON. Smith.

This article is, as yet, but little known to the Native Practitioners of India; it is in use, however, amongst the European medical men, who recommend it, when mixed with an equal quantity of some mild oil, as an excellent external application in chronic Rheumatism. The Malays are in the habit of prescribing it internally (and, I have been informed, with tolerable success) in what they call *Peetam*, *Boobie*, and *Loompo* (Epilepsy and Palsy) It is brought to India from the Molucca islands, but chiefly from Banda, where it is called *Cajuputa*. It is also a product of Java.

OIL OF MACE. *Jawdiputrie tylum* சாதிபத்திரி தயிலம் (Tam.)——*Jawatrie kā tail* جوتری کاتیل (Duk.)——— MYRISTICA MOSCHATA. Wood.

OIL OF MUSTARD SEED. *Kádághoo unnay* கடுகெண்ணை (Tam.)——*Rāia kā tail* رایان کاتیل (Duk.)———SINAPIS CHINENSIS. Lin.

OIL OF NUTMEG. *Jādikai tylum* சாதிக்காய் தயிலம் (Tam.) ——*Jawpull ka tail* جاپہل کاتیل (Duk.) ———MYRISTICA MOSCHATA. Wood.

These three last mentioned oils possess each the characterizing virtues of the plants or trees from which they are obtained. In Bengal a great deal of oil is made from Mustard seed, which is there used for the same purposes that ghee is on the Coromandel coast.

OIL, ROCK. *Mun tylum* மண் தயிலம் (Tam) —— *Muttie kā tail* مٹی کاتیل (Duk. and Hind.)———*Nift* (Arab.) ———*Minniu tānna* (Malay) ——— *Boomie tylum* (Tel.)———*Ippoo* (Sumatran.)———*Kesoso no ābrā* (Japanese.)———BITUMEN PETROLEUM.

This substance is called Earth oil by the English in India, and is brought to this country from Bussorah, (1.) from the Sooloo islands, or from the kingdom of Ava; (2.) it is also found in Japan and Sumatra.

Rock

(1.) *It is chiefly procured from* Bāku *on the west coast of the Caspian Sea. See Hanway's Travels in Persia, Vol. 1st, page* 263.

(2.) *See Symes' Embassy to Ava, Vol. 3d, page* 232.

Rock oil (1.) is reckoned a useful remedy by the Tamools, as an external application in Rheumatic complaints, as also in cases of Epilepsy, Hysteria, and Palsy; in all which affections, it is rubbed on the part, with the hand, in the form of a liniment.

OLIBANUM. *Páringhie Sāmbránie* பரங்கிச்சாம்பிராணி (TAM.)——*Avul Coondoor* اول کندر (DUK.)——*Looban* (ARAB. AND MALAY)——*Koondir zuckir* (HIND.)——JUNIPERUS LYCIA. LIN.

It will be seen, by referring to the article "Frankincense," how much the real Olibanum differs from that substance which is commonly called *Coondoor* by the Mahometans of lower India, and *Koondricum* by the Tamools, and which may be met with in almost every Indian bazar. The gum resin now under consideration, on being shewn to an Hakeem, is immediately termed either *Looban* or *Avul Coondoor*; which last signifies "first sort of Coondoor." It seems to be very scarce in the interior parts of the Peninsula; though I perceive by Mr. Elmore's (2.) "Guide to the trade of India," that it is amongst the exports from Bombay to China. Much uncertainty, however, appears still to be entertained regarding whence the true *Thus* of the Romans, and *Libanos* of the Greeks, is absolutely procured; nay, Woodville (3.) himself is by no means sure that Olibanum is got from the *Juniperus Lycia*; and Mr. Colebrook is of opinion that it is the produce of the Libanos Thurifera. (4.)

It has been said by Geoffroy (according to Alston), to be produced only in Arabia Sabæa; while others again allege that it comes from Ethiopia. The Arabians have two names for it, *Looban*, and *Condur*; the first is taken from the Hebrew word *Levonah*, but the second is most in use; though I am inclined to think that it is more properly applied to Frankincense (*Koondricum*). We are informed by D'Herbelot, (5.) that Olibanum is found in abundance in Arabia Felix; particularly in the vicinity of the city of *Merbath*.

ONION. *Vungāyum* வெங்காயம் (TAM.)——*Bussul* (ARAB.)——*Piāz* پياز (PERS. AND DUK.)——*Peeáj* (HINDOOIE.)——*Bávang méra* (MALAY.)——*Woolli gudda* (TEL.)——ALLIUM CEPA. LIN.——*Pālāndoo* (SANS.)

Onions are prescribed by the Natives internally, in conjunction with other articles, in cases of bleeding piles; they are also employed externally, when boiled and made into a kind of poultice with certain herbs, to hasten suppuration: if applied raw, they are supposed by the Vytians to have a repellent power.

OPIUM.

(1.) *Dr. Fleming informs us, that, in chronic Rheumatism, he can recommend it from his own experience, as a more efficacious remedy than Cajeput oil, See his "Catalogue of Indian medicinal plants," page 56.*

(2.) *See his Indian Directory, page 129.*

(3.) *See his Medical Botany, Vol 3d, page 559.*

(4.) *See Asiatic Researches, Vol. 9th, page 377.*

(5.) *See Bibliothèque Orientale, page 527.*

OPIUM. *Abinie* அபினி (TAM.) ——— *Afeem* افيم (DUK. AND HINDOOIE) ——— *Afeeoon* (ARAB. AND MALAY.) ——— *Afiun* (HIND. AND PERS.) ——— PAPAVER SOMNIFERUM. LIN.

This article the Native Practitioners of India apply to nearly the same purposes that we do, with this exception, that they conceive it to be injurious in Typhus fever. The Vytians give it to procure sleep, to keep off, or shorten the cold fit of an intermittent fever, and to afford ease in certain bowel affections. They also recommend it externally, when mixed with Arrack, and in conjunction with Benzoin, Bdellium, Aloes and Ginger, in Rheumatic complaints.

The Poppy plant is called in Hindoostanie *Post*, and in Sanscrit *Chāsa*.

OPOPONAX. *Jáwesheer* جاوشير (ARAB.) ——— *Gáwsheer* (PERS.) ——— PASTINACA OPOPANAX. LIN.

I have never found this gum resin in any of the bazars of lower India: it has, however, a place in the *Ulfaz Udwiyeh*, and is, of course, known in the more northern tracts of Hindoostan. The Arabian Physicians consider it as attenuant, deobstruent, diaphoretic and discutient.

OPOBALSAMUM, OR BALSAM OF GILEAD. *Akooyeelasémoonroomee* اقويلسمون رومي (ARAB.) ——— *Roghen bulsán* (PERS.) ——— *Balessan* (EGYPTIAN) ——— AMYRIS GILEADENSIS. LIN.

This liquid resin I have never seen in lower India: it is, however, an article in the *Ulfaz Udwiyeh*, and, therefore, cannot be unknown to the Moguls. We are told by *Alpinus* that the tree grows wild in Arabia, and there only; on the other hand we learn from Mr. Bruce (1.) that it is a native of Upper Ethiopia, and was thence, at an early period, transplanted into the southern provinces of Arabia. This balsam is considered almost as a panacea in Egypt, where it is prescribed for bad wounds, ulcers, poisonous bites, and also in nervous and pulmonic affections. The Arabians reckon it a valuable stomachic, placing it amongst their *Adviyah-heezeh*. The Carpo balsam, or dried berries of the Balessan tree, are called by the Arabians *Hubulbulsán*, and by the Persians *Tokhem bulsán*; by both of whom they are considered to be attenuant, cardiac, and detergent.

PEARL. *Moottoo* முத்து (TAM.) ——— *Motie* موتي (HIND. AND DUK.) ——— *Looloo* (ARAB.) ——— *Mirwārreed* (PERS.) ——— *Mootiāloo* (TEL.) ——— *Mootiára* (MALAY) ——— MARGARITA.

This, though it formerly found a place amongst the articles of the British Materia Medica, would appear of late years to have been exploded. I shall here, however, take the liberty of giving it a temporary restoration, in consequence of the virtues it is supposed to possess by the Indian medical Practitioners, who occasionally recommend it

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(1.) *See his Travels, Vol. 5th, Appendix, page 17.*

it to the *affluent*, calcined, in cases of *Azirna Pēdie* (Lientery), and *Pittie Erivoo* (Heart burn), as also in *Kistnah Doshum* (Typhus).

Pearls are brought to these provinces from the southern extremity of the Peninsula, from the bay of Condatchy on Ceylon, from the Gulph of Persia near the Bahrin isles and from the Sooloo islands, amongst which they are found in great abundance and of the finest quality.

PELLITORY, OF SPAIN. *Akkārācārum* அக்கிராகாரம் (Tam.)——*Akurkurha* عاقرقرحا (Arab. and Duk.)——ANTHEMIS PYRETHRUM. Lin.

This root is to be found in most of the Indian bazars, though I cannot learn that the plant grows in this country. I am therefore, inclined to think that the medicine is brought to these provinces from the more northern parts of Africa, where we know that it is produced. With regard to its Asiatic names there is this singularity, that the Tamool, Arabic, and Dukhanie appellations are nearly the same. The Vytians prescribe an infusion of *Akkārācārum*, in conjunction with the Lesser Galangal and Ginger, as a cordial and stimulant, in the lethargic stage of Typhus fever, and in Paralytic affections. They also use it as a masticatory for the tooth-ache.

PEPPER, BLACK. *Méllaghoe* மிளகு (Tam.) —— *Kālimirchie* کالی مرچی (Hind. and Duk.)—— *Filfil Uswud* (Arab.) —— *Filfil secāh* (Pers.)——*Marichā* (Sans.)——PIPER NIGRUM. Lin.

This is well known to be produced in so many of the eastern islands and countries, that it is needless to enumerate them; but it is no where found of a superior quality to that which grows on the Malabar coast. As a medicine, black Pepper is used by the Native Doctors as a stomachic, and stimulant; (1.) they also prepare with it a kind of liniment, which they suppose to have sovereign virtues in chronic Rheumatism. The Malays call this article *Lāda*, the Javanese *Maritio*.

PEPPER, CAYENNE. *Mollāghāi* மொளகாய் (Tam.)——*Laal mirchie* لال مرچی (Duk.)——*Laal mirch* (Hind.)—— *Mérāpakāiloo* (Tel.) ——*Brāhn Mariehá* (Sans.) ——CAPSICUM FRUTESCENS. Lin.

This article, called red, or Cayenne, Pepper, by the English in India, is not obtained from the *Capsicum Annuum*, which Dr. Fleming tells us is not a native of this country, but from the *Capsicum Frutescens*, or Bird Pepper, (Chillie plant,) which is cultivated in every part of Hindoostan. As a medicine, the Native Practitioners use much red Pepper, as a stomachic and stimulant.

PEPPER,

(1.) *An infusion made with black Pepper that has been toasted, the Natives often prescribe in cases of Cholera Morbus; and I have known it put a stop to the vomiting, when many other remedies had failed.*

PEPPER, LONG. *Tipilie* திப்பிலி (Tam.)——*Pipilie* پپلی (Duk.) ——*Pipel* (Hind.) ——*Pipāli* (Sans.)——*Darfilfil* (Arab.)——*Filfil Daráz* (Pers.)——*Tábee* (Malay)——*Pipulloo* (Tel.)——PIPER LONGUM. Lin.

This species of Pepper is produced in abundance in many parts of Hindoostan, as well as in lower India; it is also brought to these provinces from Ceylon. The Vytians prescribe it in infusion, mixed with a little Honey, as a remedy in Catarrhal affections, when the chest is loaded with phlegm. The root of the long Pepper is called in Bengal *Peepul-mul.*

POISON NUT. *Yettie cottay* யெட்டிக்கொட்டை (Tam.)——*Koochlā* کچلہ (Duk. and Hind.)——*Feloos Māhie* (Pers.)——*Moostighinzā* (Tel.)——*Khāneck ul kelb* (Arab.)——*Culāca* (Sans.)——STRYCHNOS NUX VOMICA. Lin.

This nut the Native Practitioners reckon amongst their poisons; and, if not taken in a sufficient quantity to cause death, they allege that it is apt to produce mental derangement. When pounded small, however, and intimately mixed with Margosa oil, the Tamools, like the Germans, consider it as a tonic, and give it in very small doses; they also recommend it as an external application in chronic Rheumatism, and, when blended with the white of an egg, they employ it as a repellent. Dr. Fleming informs us that the Hindoos of upper India are in the habit of adding the Poison nuts in the process of distilling Arrack, for the pernicious purpose of rendering the spirit more intoxicating. The tree which produces the Nux Vomica is called in Malayalum, *Cāny-ārā.*

POMEGRANATE. *Mādálum pullum* மாதளம்பழம் (Tam.)——*Anaar* انار (Pers. Hind. and Duk.)——*Rānā* (Arab.)——*Délémā* (Malay)——*Dadimapundoo* (Tel.)——*Dārim* (Sans.)——PUNICA GRANATUM. Lin.

The juice of the ripe Pomegranate, together with Saffron, the Vytians prescribe as a cooling remedy, when the habit is preternaturally heated. The bark of the root they administer in decoction, in such bowel complaints as are unaccompanied with blood, tenesmus, or mucus. The flowers and the young fruit, combined with powdered Cloves, are used for similar purposes. *For an account of the use of the root in cases of Tape-worm, see article Mudulum vayr puttay, in the 3d Section of this Catalogue.*

POPPY. *Cássá Cássá* கசகசா (Tam.)——*Khushkhāsh* خشخاش (Arab. and Duk.)——*Kookhār* (Pers.)——*Post* (Hind. and Sans.)——PAPAVER SOMNIFERUM. Lin.

The Mahometans grind the seeds of this plant into meal, which they mix with that of wheat and other grains, for the purpose of making inebriating cakes. The Vytians recommend them in certain cases of Diarrhœa,

POTASS, IMPURE CARBONATE OF. *Márá Ooppoo* மாரஉப்பு (Tam.) ——— CARBONAS POTASSAE IMPURUS.

The more enlightened Vytians know how to prepare an alkaline salt from the ashes of burnt vegetables, which they distinguish by the name of the article from which it is obtained; such as *Vālēi elley ooppoo,* the salt of the Plantain leaves. The Persians call this salt *Khār.* The mild vegetable alkali the Vytians consider as diuretic, and prescribe it accordingly. *See article Mara Ooppoo in the 3d Section of this Catalogue.*

QUINCE SEED. *Béhdānā* பேதானா (Tam.)——*Béhdānā* بهدانه (Pers. and Duk.) ———*Hubusufirjul* (Arab.) ——*Beheekeybeej* (Hindooie) ———PYRUS CYDONIA. Lin.

The little of this article that is found in the bazars of lower India, is chiefly in use amongst the Hakeems, who prescribe an infusion of it, as a cooling and mucilaginous drink, in Gonorrhœas: It is brought to these provinces from the sea ports of the Persian gulph. The fruit itself the Arabians reckon amongst their Stomachics and Cardiacs.

RAISINS. *Dividātsipálávuttil* திராக்ஷப்பழவத்தல (Tam.)———*Kishmish* کشمش (Hindooie and Duk.)———*Meweez* (Pers.)——— *Zabib* (Arab. and Malay)———VITIS VINIFERA. Lin.

Though grapes are common in the gardens of lower India, I am not aware that Raisins are ever prepared from them. The small kind, called by the Europeans *Kishmish,* are brought to these provinces from the Persian gulph, and are employed by the Natives as an ingredient in their opening electuaries.

RENNET. *Puneermayéh* پنیرمایه (Pers. Hind. and Duk.) ———*Unféhéh* (Arab.)

A knowledge of the preparation and use of Rennet, in the lower provinces of India, seems to be entirely confined to the higher orders of Mahometans.

RHUBARB. *Vāriātoo Kálung* வாரியாத்துக்காலுங்கு (Tam.)——— *Rewund Chini* ریوندچینی (Duk.) ———*Rāwend* (Arab.)———*Reywend* (Pers.) ———*Reywun cheenee* (Hindooie) ———RHEUM PALMATUM. Lin.

Rhubarb (1.) is not always to be met with in the interior parts of the Peninsula, and rarely of a good quality; which is somewhat strange, considering the great value of the medicine,

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(1.) *There is sometimes met with, on the Malabar coast, an inferior kind of Rhubarb, called by the Mahometans,* Rewund Esbi, *and* Rewund Khuttaie, *which is, perhaps, that sort mentioned by D'Herbelot as the produce of Khorasan.*

medicine, and that it could be brought in any quantity, with so little trouble, from China. The Hakeems are better acquainted with it than the Vytians; which is, no doubt, owing to the knowledge the former have of Arabic and Persian books, in which they find its good qualities well appreciated; and are also told that it is one of those articles which were first introduced into medical practice by the Arabian Physicians. (1)

ROSE. *Goolābu-poo* குலாபுப்பூ (TAM.)——*Goolābka pool* گلاب کا پھول (DUK.)——*Wurd* (ARAB.)——*Gul* (PERS.)——*Máwar* (MALAY)——ROSA CENTIFOLIA. LIN.

Roses of delightful fragrance grow, with a little care, in the lower provinces of India; where, however, no rose water is prepared. This is commonly brought from the more northern parts of Hindoostan, and from Persia. The Hakeems sometimes prepare, like us, a kind of Conserve with rose leaves and sugar, which they consider as cooling and stomachic.

ROSIN, COUNTRY, OR DAMMER. *Coongillium* குங்கிலியம் (TAM.)——*Raal* رال (DUK. AND HIND.)——*Googilum* (TEL.)——*Damar-itāloo* (MALAY)——CHLOROXYLON DUPADA. BUCH.

Of the substance usually termed Dammer by the English in India, there are three sorts to be met with in the bazars, called in Tamool *Vullay Coongillium, Carpoo Coongillium*, and *Noray Coongillium*; in other words, White, Black, and Coarse, Dammer. It much resembles the Rosin obtained from the pine, both in appearance and natural qualities; and would seem to be common in many Asiatic countries, as I perceive it is to be found in great abundance in Sumatra, in Java, on several of the Sooloo islands, and in the Malaya peninsula. There are, no doubt, different kinds of it, some of which may be the produce of a species of Pinus; (2.) but what is usually exposed for sale in the lower provinces of Hindoostan, is got amongst the mountains which separate Travancore from the Madura district. Doctor Buchanan first bestowed upon the tree the scientific appellation of *Chloroxylon Dupada*, an account of which may be seen in his "Journey through Mysore, Canara, and Malabar." Whether this tree bears any resemblance to that which produces Dammer on Amboyna, I cannot say. The reader may find a minute description of the last mentioned, by referring to Rumphius, Tom 2d, Lib. 3d, Cap 9th. I shall only further observe, that the Tamool name of the Indian Dammer tree is *Chaduçula*: The Malayalum appellation is, *Payana*.

RUE. *Aroodā* அரூதா (TAM.)——*Suddāp* سداب (ARAB. PERS. AND (DUK.)

(1.) *See Histoire de la Médecine par le Clerc, page* 771.

(2.) *Sonnerat tells us that pitch is common at Pegu, and we know that Dr. Buchanan saw a pine tree at Ava; nay, Mr. Symes tells us that the name of the pine tree there is* Tœnyo, *and that the Natives actually extract Turpentine from it. See Symes' Embassy to Ava, Vol. 2d, pages* 373, 374.

Duk.)——*Sāturee* (Hindooie)——*Sudsuh* (Malay) —— RUTA GRAVEOLENS. Lin.

The leaves of Rue, dried and burnt, are much used in these provinces for the purpose of fumigating young children suffering from Catarrh. They are also used, fresh bruised and mixed with Arrack, as an external remedy, in the first stages of Paralytic affections.

When dried in the shade, and powdered, the Vytians prescribe this article, in conjunction with certain aromatics, in cases of Dyspepsia; they likewise entertain the same notion regarding it, that Dioscorides did of old; viz. that it is inimical to the *fœtus in Utero*, when given together with Camphor and the sugar of the Palmyra toddy.

The Arabians, in their Materia Medica, class Rue amongst their *Muluttifât*, (Attenuantia), *Múdorrát* (Stimulantia), and *Mokéréhat* (Vesicatoria).

SAFFRON. *Khōnghōō mā poo* குங்குமப்பூ (Tam.)——*Zāfrān* زعفران (Arab. and Duk.)——*Keysur* (Hindooie) —— *Safuron* (Malay)—— CROCUS SATIVUS. Lin.

The Vytians prescribe this article in nervous affections attended with Vertigo, and where there appears to be an approach to Apoplexy, by accumulation of blood in the head. They also believe it to possess considerable virtue in Melancholia, Hysteric depressions, and *Kistnah Doshum* (Typhus Fever), in which last they suppose it to act as a cordial and restorative. To women, soon after the pains of childbirth are over, an infusion of Saffron is frequently administered by the Tamool Midwives, to prevent fever, to support the animal spirits, and gently to assist in carrying off the *Lochia*. This medicine is besides used by the Indian Practitioners, as an external application, in Ophthalmia, when mixed with a small quantity of pounded *Kadukai* (Chebulic Myrobolan) and lime juice, and applied round the eye, but close to it. Saffron is said to be brought to India from Cashmere; it is also, I believe, imported from the Persian gulph. The Arabians class it amongst their *Mosébétát* (Hypnotica), *Mokéwyátdil* (Cardiaca,) and *Mufettéhát* (Deobstruentia).

SAGAPENUM. *Sugbeenuj* سكبينج (Arab. and Duk.)——*Kundel* (Hindooie.)

I have never seen this gum resin in any of the Native bazars of lower India; it has, however, a place in the *Ulfaz Udwiyeh*, and also an Hindooie name.—The Arabians consider it as deobstruent, and attenuant, and likewise class it amongst their *Mufuttétát* (Lithontriptica). The plant producing this gum resin is not known; but it is conjectured by Willdenow to be the *Feruli Persica*.

SAGE. *Suys-elley* சேசெலு (Tam.) —— *Veläitie Cafoor ka-paat* ولايتي كافور كاپات (Duk.)——*Saulbéy* (Pers.)——SALVIA BENGALENSIS. Rottl.

This article is but little known to the Tamools. The Mahometans of India occasionally cultivate it in their gardens, and use it for the same purpose that we do.

SAGO.

SAGO. *Show árisee* சவ்வரிசி (TAM.) —— *Sāooké chawil* ساوكي چاول (DUK.) ——— *Sábudáná* (HIND.) ——— *Zow beeum* (TEL.) ——— SAGUS RUMPHII. MURRAY.

This article is chiefly brought to India from the Spice and Molucca islands; where (according to Forrest (1.) and others) it is produced in great abundance, from what is called in those countries, the *Libby* tree. It is more used by the Mahometans than the Tamools, as an article of diet for the sick. The European inhabitants, however, of this Peninsula, seem to set a higher value on it than the Natives do.

Sago is obtained from several other Palms besides the *Sagus Rumphii*. A very good kind is got from the *Saguerus Rumphii*(2.)(ROXB.) The pith of the tree called in Malabar *Codda panna* (*Corypha umbraculifera*) is also used as a Sago; as is that of the *Erimpanna*, (Canarese) (*Caryota urens*). A substance somewhat similar is likewise prepared from the Meal-bearing Date tree (*Phœnix Farinifera Roxb*) the Telingoo name of which is *Chitty cita*. The Tamool is *Sirroo Eetchum*.

SAINT JOHN'S BREAD (OR FRUIT OF THE CAROB TREE) *Khirnoob Nubtee* خرنوب نبطي (ARAB.) ——— CERATONIA SILIQUA. LIN.

This article, which formerly belonged to the British Materia Medica, has a place in the *Ulfaz Udwiyeh*, where it is said to be cold, dry, and astringent. Alston, in his Materia Medica, informs us, that the husk of the pod has been considered as ant-acrid, purgative, pectoral and astringent; and that the Egyptians extracted from it a honey, with which they preserved several sorts of fruits. Sonnini (3.) tells us, that the Carob tree grows in Palestine; we also see by Link, (4.) in his Travels in Portugal, that it is a native of that country. He speaks of it as one of the most beautiful trees in the world.

SAL AMMONIAC. *Návácharum* நவச்சாரம் (TAM.) ——— *Sohágā* سهاگا (DUK.) ——— *Nowshādir* (PERS.) ——— *Urmeenā* (ARAB.) ——— *Nuosādur* (SANS.) ——— MURIAS AMMONIAE.

The Tamool Practitioners, like us, use a solution of Sal Ammoniac as a repellent in cases of local inflammation, and tumour; they also conceive it to possess diuretic virtues, and with that view, administer it, in conjunction with some other ingredients, in *Magholum* (Ascites), and *Neer Ambul* (Anasarca). It is moreover supposed to be a useful remedy in certain female obstructions, and uterine morbid enlargements, called *Vaypoo Pavay*.

SAL

(1.) *See Forrest's Voyage to New Guinea and the Molucca islands, pages 3[illegible] and 40*
(2.) *This is the plant called by Rumphius* Gomutus Gomuto. *See Rumphius, Lib* 1, *Cap.* 12*th*
(3.) *See his Travels, page* 395.
(4.) *See his Travels, page* 443.

SAL AMMONIAC, VOLATILE SALT OF. *Náváchārá Acrānum* நவாச்சார அக்கிராணம் (TAM.)——*Soongnā* سونگنا (DUK.)——AMMONIA PRÆPARATA.

The best informed Vytians prepare this article in the following manner:
Take of

Náváchārum (Sal Ammoniac), 1 Pollum
Simie Chunāmboo (Chalk), 2 Pollums.

Dry the two ingredients carefully, and then mix them, and sublime with a strong heat.

Náváchāra Acrānum the Native Practitioners seem to use in no other way than that of smelling it in fainting fits, and to relieve head ache.

SALEP. *Sōlā misrie* சாலாமிசிரீ (TAM.)——*Sālib misri* ثعلب مصري (ARAB. HINDOOIE AND DUK.)——ORCHIS MASCULA. LIN.

Salep is to be met with in most of the large Indian bazars. It is an import, I believe, from the Levant, (1) by way of the Red Sea.

The Native Practitioners consider Salep as a powerful strengthener of the body, and prescribe it, in conjunction with Mastich and some other ingredients, in such cases as require tonics.

SALT, COMMON. *Ooppoo* உப்பு (TAM.)——*Nēmuck* نمک (PERS. HIND. AND DUK.)——*Mélh* (ARAB.)——*Loon* (HINDOOIE)——*Lāwānum* (SANS. AND TEL.)——*Gáram* (MALAY)——MURIAS SODÆ.

Besides the common method of preparing Salt, by evaporating Sea water, the Native Indians are sometimes in the habit of making it from saline earths, such as that found near *Malaya Banaru* in Mysore.

SALT, ROCK. *Indoopoo* இந்துப்பு (TAM.)——*Lāhorie Nēmuck* لاهوري نمک (DUK.)——*Nimuk sung*——(PERS.)——*Sindāloon* (HINDOOIE.)

This article is brought into the provinces of Hindoostan from Thibet, (2) where Turner tells us it is found in great purity.

SALT PETRE (NITRE). *Pottle Oopoo* பொட்டிலுப்பு (TAM.)——*Shorāh*

(1.) *See Macgill's Travels in Turkey, Vol. 2d, page* 173.
(2) *See Turner's Embassy to the Court of the Tishoo Lama, page* 406.

Shorāh شوره (PERS. AND DUK.) ——— *Bājee* (HINDOOIE) ——— *Sandáwa* (MALAY) ——— *Ubkir* (ARAB.) ——— NITRAS POTASSÆ.

The Native Doctors prescribe Saltpetre for nearly the same purposes that we do, viz. to cool the body, when it is preternaturally heated, and as a diuretic in cases of *Neer-cuttoo* and *Kull-Addypoo* (Ischuria and Gravel). They are also in the habit of cooling water with it, to be thrown over the head, in cases of Phrensy. Saltpetre is made in abundance in many parts of these provinces.

SANDAL WOOD. *Shándánum* சந்தனம் (TAM.) ——— *Sundel* صندل (DUK.) ——— *Sundel abiyāz* (ARAB.) ——— *Sundel sefied* (PERS.) ——— *Chundun* (HIND.) ——— *Sri Gunda* (CAN.) ——— *Tsjendānā* (MALAY) ——— *Ghéndum* (TEL.) ——— *Chāndane* (SANS.) ———SANTALUM ALBUM. LIN.

Sandal wood, in powder, is prescribed by the Vytians in certain stages of *Tāvā Jórum,* (Ardent remittent fever) from its supposed sedative and cooling qualities. It is also considered by them as a valuable remedy in Gonorrhœa, (1.) given in Cow's milk. In cases of morbid thirst, it is recommended to be taken in Cocoanut water. And in hot weather, and after bathing, it is rubbed over the body, equally to cool it, and check too copious a perspiration. The Mahometans are in the habit of preparing, with the most yellow and finer part of the wood, an oil, which they highly value as a perfume. Sandal wood grows in abundance in the Travancore country, in the Coorgh and Wynade districts, and in Mysore; it is also found in many of the Eastern islands, particularly Sumatra. (2.)

What is called *Aghilcuttay* by the Tamools, and *Aghirkagorc* by the Mahometans, is a reddish coloured, somewhat fragrant, wood, sometimes added to powdered Sandal wood, to adulterate it; it being cheaper. I have not been able to ascertain whence it comes, or the appearance of the tree.

SANDARACH. *Sundroos* سندروس (ARAB.) ——— JUNIPERUS COMMUNIS. LIN.

This resin has a place here merely from my finding it noticed in the *Ulfaz Udwiyeh;* I cannot learn that the Arabians make a varnish of it. As a medicine, they consider it as drying, and use it in Diarrhœas and in Hæmorrhagies.

SARCOCOLL. *Unzeroot* انزروت (ARAB.) ——— *Kunjudéh* (PERS.) ——— PENÆA SARCOCOLLA. LIN.

This gum resin is but rarely met with in Hindoostan; whither, however, it is occasionally brought from Ethiopia by way of the Red Sea. It is an article of the *Ulfaz Udwiyeh,* and is well known to the Arabians, who, like us, suppose that it possesses virtues

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(1.) *Rumphius tells us that, in Amboyna, Sandal wood is supposed to possess similar qualities. See Rumphius, Tom 2d, page 42.*

(2.) *See Marsden's Sumatra, page 129.*

virtues in agglutinating wounds, and, therefore, place it amongst their *Yabisâthéroub* (Epulotica).

SARSAPARILLA, COUNTRY. *Nunnâri vayr* நன்னாரிவேர் (TAM.)——*Muckwy* مكوي (DUK.)——*Oshba* (ARAB.)——*Mugrabu* (HINDOOIE)——*Sâadipa* (SANS.)——*Soogundapâla* (TEL.)——PERIPLOCA INDICA. LIN.

Sarsaparilla is occasionally brought to these provinces from China; but great part of the root so named by the English is not that of the *Smilax Sarsaparilla*, but of the *Periploca Indica*, which grows in abundance in lower India. The two medicines, however, very much resemble each other, both in appearance and natural qualities. The *Nunnari vayr* is recommended by the Vytians in cases of Gravel and Strangury, given in powder, mixed with Cow's milk. They also give it in the form of decoction, and in conjunction with Cummin seeds, to purify the habit, and correct vitiated bile.

On the Malabar coast, (1.) the root called in Malayalum *Cari Villandi (Smilax Aspera)* is used for similar purposes with the *Nunnari vayr* in this part of India.

SAUNDERS, RED. *Segapoo Shandanum* செகப்புசந்தனம் (TAM.)——*Lâl Chundend* لال چندند (DUK.)——*Sundel Ahmer* (ARAB.)——*Buchum* (PERS.)——*Racta Chandana* (SANS.)——*Agharooghéndum* (TEL.)——*Ract Chandan* (HIND.)——PTEROCARPUS SANTALINUS. KŒN.

This colouring drug is little used by the Indian Practitioners, though they sometimes recommend it in powder, in conjunction with certain herbs, and mixed with Gingilie oil, as an external application, and purifier of the skin, after bathing.

The tree grows in abundance in the Bengal provinces, on the Malabar coast, and also in Mysore, where, Dr. Buchanan tells us, it is called *Whonnay*, and that the bark contains much red coloured juice.

SCAMMONY. *Sukmooniah* سقمونيا (ARAB. SYR. & DUK.)——*Mehmoodeh* (HINDOOIE)——CONVOLVULUS SCAMMONIA. LIN.

Scammony does not appear to be at all known to the Tamools; the Mahometan Practitioners, however, are acquainted with it, but, I presume, seldom prescribe it The Dukhanie name of this article, as we learn from Secunder, (2.) is of Syrian origin; and we also learn from the same author, that the Arabians sometimes bestow on it the appellation of *Mahumooda*, and hence the Hindooie name.

I find Scammony is mentioned (3.) amongst the medicines that might be sent to Europe from India. It is otherwise, I know, brought to these provinces, in small quantities,

(1.) *See Hortus Malabaricus, Vol. 7th, page 59.*

(2.) *See his Mufurdaat*

(3.) *See a valuable little publication entitled "Remarks on the Husbandry and "internal commerce of Bengal," page 197.*

ties, from Antioch, (by way of the Red Sea) where it is procured of a superior quality.

SENNA. *Nilāvérei* நிலாவிரை (Tam.)——*Soona Mukkee* سونامکي (Hind. and Duk.) ——*Suna* (Arab.) ——*Naylā Tungāydoo* (Tel.) ——*Bootallapota* (Sans.)——CASSIA SENNA. Wood.

This is reckoned one of the best and safest purgative medicines that is to be met with in India, where the plant grows wild, in great abundance. The Native Practitioners are, however, in the habit of quickening its operation with the addition of a little Castor oil; a precaution which would not be necessary were it the pointed-leaved Senna, which is found in such plenty in the neighbourhood of Mocha; but it is the blunt-leaved plant, or that which has in Europe got the name of the "*Senna Italica*," and which is, by no means, so powerful as that just mentioned. I am happy to say, however, that Mr. George Hughes, of Palamcottah, has lately succeeded perfectly in cultivating the true pointed-leaved Senna of Arabia; and which, it is to be hoped, will, by his able exertions and industry, soon become general throughout the Peninsula.

SODA, IMPURE CARBONATE OF. *Kārum* காரம் also *Poonheer Karum, Over Munnoo Karum,* and *Poong Karum* (Tam.) ——*Khār* (1.) کهار (Hind.) ——*Savitti Munnoo Ooppoo* (Tel.) —— CARBONAS SODÆ IMPURUS. *Surjica* (Sans.)

Some of the more enlightened Vytians know how to prepare Carbonate of Soda, from Saline earths which contain it; such as *Over Munnoo*, and *Poonheer*, (which articles see in the 4th Section of this Catalogue.) The Soda prepared from the first, the Hakeems of lower Hindoostan call *Chowr ké muttieká nemuck*; that from the second they call *Chour ké pool ká némuck*.

The Carbonate of Soda is prescribed occasionally, by the Native Practitioners, in cases of Dropsy; particularly in *Māghodrum* (Ascites); it is also employed in the process of glass making, and soap making, &c.

SORREL, COUNTRY. *Sookān keeray* சுக்கான் கீரை (Tam.) —— چوکه *Chuckkā* (Duk.) —— RUMEX VESICARIUS. Lin.

This plant has obtained the name of Sorrel from the English in India; owing to its great resemblance to the *Rumex Acetosa* in taste, and other natural qualities. It is an article of diet, and is considered by the Natives as cooling and aperient.

SOUTHERNWOOD.

(1) *This is also called in Hindoostanie,* Sejjee Mitti, *and in Canarese,* Suja cara. *See article* Karum, *in the 4th Section of this Catalogue.*

SOUTHERNWOOD. *Mārikolundoo* மரிக்கொழுந்து (Tam.)——*Downak* دونک (Duk.)——*Dawanum* (Tel.)——ARTEMISIA AUSTRIACA. Lin.

The Tamools use this but little as a medicine. They sometimes mix the fine powder of it with Gingilie oil, and anoint themselves with it after bathing. The Mahometans prize it for its fragrance as a flower; and it is one of the many sweet smelling shrubs that are strewed before the Hindoo gods at religious ceremonies.

SQUILL, COUNTRY. *Nurri-Vungāyum* நரிவெங்காயம் (Tam.)——*Junglie piaz* جنگلي پياز (Duk.)—— *Unsool* (Arab.) —— *Kāndā* (Hind.) —— —— (Tel.)——ERYTHRONIUM INDICUM. Rottl.

This is not the produce of the *Scilla Maritima*, though it has, improperly, been so called by the English in India, from its resemblance to the true Squill in medicinal virtues. I cannot find that the Native medical Practitioners employ it. Farriers are in the habit of using it, in conjunction with other articles, for horses, in cases of Strangury and Fever. It grows in abundance in these districts, in waste, sandy soils.

STARCH. *Abgoon* آبگون (Arab.)——*Neshāsteh* (Pers.)——*Geehoon kā heer* (Hind.)——

The Mahometans of lower India know how to prepare Starch from Wheat in the manner that we do; they also sometimes make it from some of the edible roots, such as the *Koea* (*Curcuma Angustifolia var*:) &c. &c. &c.

SUET, MUTTON.——*Aatoo kolupoo* ஆட்டுகொழுப்பு (Tam.)——*Buckray ké chirbie* بکري کي چربي (Duk.) —— *Vaynta kovoo* (Tel.) ——*Lémak* (Malay) ——ADEPS OVIS.

The Native Doctors employ this as we do, in the preparation of ointments: they also administer it internally, in conjunction with the fruit of the *Sungā márum* (*Monetia Barlerioides*), Nutmeg, and Cubebs, in cases of Hemoptysis, and in certain stages of Phthisis Pulmonalis.

SUGAR. *Sukkārĕi* சக்கரை (Tam.)——*Shukkir* شکر (Pers. Arab. and Duk.)——*Chenee* (Hindooie)——*Goolā* (Malay)——*Pānchádārā* (Tel.)——*Sákkara* (Sans.)——SACCHARUM OFFICINARUM. Lin.

This is well known to be produced in plenty in many parts of India.

SULPHUR.

SULPHUR. *Ghendagum* கெந்தகம் (TAM.)——*Gunduck* گندک (DUK.)——*Kibrect* (ARAB.)——*Goughird* (PERS.)——*Blerong* (MALAY)——*Gandhaca* (SANS.)——SULPHUR.

This article is much used by the Natives as an external application, in cases of Itch and other cutaneous affections, mixed with pounded *Cārin Sirāgum (Nigella Sativa)*, and Gingilie oil: they also prescribe it internally for the *Koostum (Lepra Arabum)*, for the *Kirandy* (Venereal Herpes), and for that contracted state of the limbs they call *Shoolay kuttoo*.

Sulphur would not appear to be found in great abundance in our Indian dominions; In the district of Oudipour in upper India, it is to be met with, but of a quality inferior to that which is brought from the gulphs of Cutch and Persia. In Travancore, it has, I understand, been discovered by the ingenious and indefatigable Captain Arthur, of the Corps of Engineers, in combination with Iron, in the form of Pyrites; and also in combination with Alum. (1.) In Cotiote (in Canara) too, I am told, it may be procured. The greater part of the Sulphur, however, exposed for sale in these provinces, is brought from Muscat, from Sumatra, or from the Banda island *Gonong-Api*. Sonnerat tells us that it is common at Pegu (2.) and we know it also to be a product of the Phillipine islands. (3.)

SUMACH. *Sumāk* سماق (PERS.)——*Tumtum* (ARAB.)——RHUS CORIARIA. LIN.

I have never met with this plant in India; but it has a place in the Ulfaz Udwiyeh; and appears to be well known to the Arabians and Persians. Sumach has, of late years, been exploded from our Materia Medica. It grows in Persia, Syria, and Palestine, as well as in Spain and Italy. The leaves and seeds are considered by the Arabians amongst their *Kabizat* (Astringentia), and *Mokewyāt-mevadeh* (Tonica.)

SWEET FLAG, ROOT OF. *Vāssumboo* வசம்பு (TAM.)——*Butch* بچ (DUK.)——*Vudge* (PERS.)——*Bach* (HIND.)——*Vachá* (SANS.)——*Igghir* (ARAB.)——*Vudzā* (TEL.)——ACORUS CALAMUS. LIN.

This is a favorite medicine of the Indian Practitioners; and is reckoned so valuable in the indigestions, stomach aches, and certain bowel affections of children, that there is a penalty incurred by any Druggist who will not, in the middle of the night, open his door, and sell it if demanded. It grows in many parts of these provinces. Rheede (4.) tells us, that, on the Malabar Coast, the *Acorus Calamus* is termed *Vaembu*, and that a bath made with an infusion of the root of it, is there supposed to cure the Epilepsy in infants. The Arabians place this article amongst their *Mobéhyát* (Aphrodisiaca.)

TABASHEER.

(1.) *See article Alum in this Section.*
(2.) *See Sonnerat's Voyage to the East Indies, Vol. 3d, page* 26.
(3.) *See "Voyage de Le Gentil dans les mers de l'Inde," Tom 2d, page* 37.
(4.) *See Hortus Malabaricus, Part 2, page* 99.

TABASHEER. *Moonghill Ooppoo* மூங்கிலுப்பு (Tam.)——*Tébā Sheer* طباشير (Arab. and Duk.)——*Tubsheer* (Pers.) ——*Vedooroo Ooppoo* (Tel.)——TABASHEER——BAMBUSA ARUNDINACEA. Schreb.

This substance is very scarce in many parts of Hindoostan; and appears to be only found in bamboos growing in certain tracts of the country. It is much esteemed by the Indians; particularly by the Gentoos of the Circars, who consider it as a powerful tonic, and to have wonderful efficacy in cases of internal bruises. The Persians prize it for its cardiac and strengthening qualities, and, according to Dr Russell's account, have it brought into their country, as an article of commerce, from Sylhât, and other parts of India. The Arabians place Tabasheer amongst their *Kábizât* (Astringentia), and *Mokéwyát* (Cardiaca.)

TALC. *Appracum* அப்பிரகம் (Tam.)——*Tulk* طلق (Pers. and Duk.)——*Ubhruc* (Hindooie)——*Kokub ul urs* (Arab.)——TALCUM.

The Hindoos and Mahometans of lower India, like Cronstedt, and some other Mineralogists of Europe, confound Talc and Mica together; while Dr. Kirwan, and, subsequently, Mr. Murray, (1) have classed the first under the Magnesian earths, and the latter under the Silicious; the last mentioned celebrated *Chemist*, particularly distinguishing the Talc, by its unctuous touch, and by its plates being flexible, but not elastic.

The yellow Talc called by the Tamools *Munjil-Appracum*, and in Dukhanie *Peela-Tulk*, may, by inaccurate observers, be mistaken for the golden coloured Orpiment (see article Arsenic, in the 2d Section of this Catalogue). Its beautiful shining flakes are used by the Natives for ornamenting many of the baubles employed in their various ceremonies. It is also occasionally prescribed internally by the Tamools, who consider it amongst their pectoral medicines.

The Grey Mica, in Tamools is called *Vullay Appracum*, and in Dukhanie *Suffiad Tulk*: this, and another darker species of Mica, termed by the Tamools *Kistnah Appracum*, are used, when calcined, by the Vytians, in certain flux cases; they are also both, like the yellow Talc, employed in ornamenting fans, pictures, &c. &c. &c.

All the different Talcs or Micas are to be found in Hindoostan, but the grey is the most common. The Cyngalese call it *Mirinan*, and employ it for ornamenting umbrellas (*Tālpāts*).

TALLOW. *Mant kolupoo* மாட்டுக்கொழுப்பு (Tam.)——*Bile ké chirbie* بيل كي چربي (Duk.)——*Shehum* (Arab.)——*Peeh* (Pers.)——*Lémak-cháir* (Malay)——*Passarum kowoo* (Tel.)——ADEPS JUVENCI.

TAMARIND. *Poollie* புளி (Tam.)——*Umblie* املي (Arab. Hind. and Duk.)——*Temr-hindee* (Pers.)——*Assam* (Malay)——*Amlika* (Sans.)——*Chinta Pundoo* (Tel.)——TAMARINDUS INDICA. Lin.

This

(1.) *See his Chemistry, Vol. 3d, page* 631.

This fruit the Native Indians, like us, consider as cooling and laxative. (1.) The leaves of the tree (which grows in every part of India) are commonly used by them in decoction, in cases which require repellent fomentations; they are also employed in the preparation of certain Collyria. Internally, they are supposed, in conjunction with some other ingredients, to possess virtues in what the Tamool Practitioners call *Cāmālay* (Jaundice).

TAPIOCA. JATROPHA MANIHOT. LIN.

Having found that the *Jatropha Manihot* grew in great abundance and luxuriance in the southern provinces of India, I, some months ago, attempted to make Tapioca from the root of it, and succeeded—the first, I believe, that had been made in our Indian dominions. An account of the method of preparing it was published in the Madras Courier, under date the 23d March, 1813. An *amylum*, or starch, is first to be made with the fresh root; (2.) which starch, to form it into Tapioca, must be sprinkled with a little water, and then boiled in steam. It is, in this way, soon converted into very viscid, irregular, masses, which are to be dried in the sun, 'till they have become quite hard, and then broken into small grains for use. The Tapioca plant is called *Márá vullie* by the Tamools; and, from the circumstance of its having no Sanscrit, Arabic, or Persian name, I am led to think that it is not a native of Hindoostan, but was probably brought hither, many years ago, by the Portuguese. It appears to be the variety of the *Jatropha Manihot* called in the West Indies Sweet Cassada, which is the most safe to use, and which is distinguished from the bitter sort by bearing no flowers, and by having a considerable portion of woody matter at the heart of the root. The root of the *Márá vullie*, called in Tamools *Márávullie kálung*, is much eaten and prized by the Indians. It grows, I find, also on Ceylon, (3.) and Dr. D. White, of the Bombay Establishment, informs me, that the dried root is brought, as an article of trade, from Mosambique to the ports of Goa, Diu and Damāun. In the interior parts of the Peninsula, it appears to be in its most succulent state during the months of February and March.

THORN APPLE. *Kāroo Oomatén* கருவூமத்தை (TAM.)——— *Káláh Dahtoora* کالا دھتورہ (DUK.) ——— *Dhétoora* (HINDOOIE)——— *Jowz massel* (ARAB.)——— *Goozgeoh* (PERS.)——— *Roteccubung* (MALAY)——— *Dusturá* (SANS.) ——— *Hummatu* (HORT. MAL.)———DATURA FASTUOSA. LIN.

This, as well as the Datura Metel, grows wild in many parts of these provinces; the species Stramonium, however, I am inclined to believe with Dr. Fleming, is not to be found

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(1.) *We are told by Rumphius that such of the inhabitants of Amboyna as have weak digestion, or obstruction of the spleen, abstain from the use of Tamarind, unless in conjunction with some aromatic. See Rumphius, Vol 2d, page* 93.

(2.) *With the flour or meal of the root, biscuit and bread can be prepared; if these are intended to be made, the fresh root must be cut into small pieces, which, after being well soaked in fresh water, are to be dried in the sun, and then pounded into flour for use.*

(3.) *Whither it was brought from the Isle of France in* 1786 *or* 1787 *by Governor Van de Graaf. See Asiatic Annual Register for* 1805, *Vol.* 7*th, page* 87.

found in Hindoostan; though it appears to be a native of Java (1.) The intoxicating and narcotic qualities of the Datura seem to be well known in Eastern countries, and are particularly mentioned by Colonel Hardwicke, in his Journey to Sirinagur. Captain Turner saw the plant in Bootan, where he was told that it was considered as a medicine; and I have no doubt but that it is common in China.

I have been at much pains to inquire, amongst the Vytians of this district (Trichinopoly), whether the root of the *Karoo Oomatay* is ever recommended by them to be smoaked in cases of spasmodic Asthma, in the manner administered on Ceylon and in the more northern parts of the Carnatic; but, as far as I can discover, they are totally unacquainted with its virtues in this disease: indeed, they prescribe it very cautiously internally, on any occasion. In those violent and deep seated headaches which often precede Epilepsy and Mania, the Hakeems sometimes order the root of it, when dried and powdered, in very small doses; and, I have understood, with considerable success; (2.) a practice they have, in all probability, learnt from the writings of *Moomine*, who treats fully of the Datura. I cannot conclude what I have to say on this subject without observing, that the juice of the fruit has a powerful inebriating effect; and that the Hindoo Practitioners employ the succulent leaves and fruit of the plant in preparing, (in conjunction with warm cow-dung,) a poultice for repelling certain tumours, called *Kundāmālie* (Scrophulous) and *Mooléi poottoo* (Cancer); they also suppose, that the seeds, made into pills, or lozenges, and laid upon a decayed tooth, deaden the pain of the tooth ache; a fact I was much pleased to perceive noticed in the 2d Volume of Lockman's Travels of the Jesuits, page 361.

TOBACCO. *Pôghéi elley* புகையிலை (Tam.)——*Tumbākoo* تمباکو (Hind. and Duk.)——*Bujjirbhang* (Arab.)——*Toombácoo* (Malay)——*Támrakta* (Sans.)——*Poghākoo* (Tel.)——NICOTIANA TABACUM. Lin.

The Native Doctors use Tobacco leaves for the purpose of fumigating such persons as have suffered much from venereal complaints of long standing, and protracted courses of mercury. They also consider them as emetic, and, in cases of obstinate constipation, apply them to the orifice of the *anus*.

TURMERIC. *Munjil* மஞ்சள் (Tam.)——*Huldie* ہلدی (Duk. and Hind.)——*Zirsood* (Arab.)——*Zirdchoobeh* (Pers.)——*Coonhet* (Malay)——*Pāssoopoo* (Tel.)——*Mānjellācuā* (Hort. Mal.)——*Haradul* (Guz.)——*Haridrā* (Sans.)——CURCUMA LONGA. Lin.

This root, in conjunction with different aromatic seeds, is prescribed by the Tamool Practitioners, in those watery Diarrhœas which are often so troublesome and difficult to subdue in native habits. Bontius (3.) tells us that, in Java, the same medicine

(1) *See Thunberg's Travels, Vol. 4th, page* 147.

(2) *Owing probably to the quality that we find by Rumphius it is said to possess, of producing sleep "Radicis drachma in vino adsumpta profundum adfert somnum "minoque insomnia." Vide Rumph. Tom* v *page* 244. *And Rheede has these words, in speaking of the seeds "Semina largius sumpta, soporem inducant, ac periculosa est "eorum sumptio necem adferens." Vide Hort. Mal. Part 2d, page* 50.

(3.) *See Bontius, page* 210.

cine is celebrated for its supposed virtues in facilitating child-birth, in mesenteric obstructions, and in certain complaints of the urinary passages.

VINEGAR. *Kādi* காடி (TAM.)——*Cirkah* سرکه (PERS. AND DUK.)——*Khull* (ARAB.)——*Chooca* (MALAY)——*Poolla Neeloo* (TEL.)——ACIDUM ACETOSUM.

This the Natives use, as we do, externally, in the preparation of discutient fomentations. They are also in the habit of mixing it with Gingilie oil, as a cooling embrocation for the head, in cases of violent Cephalalgia. It is usually made from the Toddy of the Palmyra or Cocoanut tree, and is coloured with a little burnt paddy.

WALNUT. *Akircot* اکروت (HIND. AND DUK.)——*Jowz* (ARAB.)——*Chārmughz* (PERS.)——JUGLANS REGIA. LIN.

Walnuts, we are informed by Captain Turner, in his Embassy to the Court of the Tishoo Lama, grow in great perfection in Bootan. To the lower provinces of India, they are brought from the sea-ports of the Persian gulph.

WATER. *Tonnee* தண்ணீர் (TAM.)——*Pánee* پانی (DUK. AND HIND.)——*Neel* (TEL.)——*Maa* (ARAB.)——*Ayer* (MALAY)——*Ab* (PERS.)——AQUA.

The Hindoos are extremely particular about water, and ascribe many diseases to it, when impure. By the *Padaw tasindaumanie*, " a medical work by Aghastier on the " qualities of *Ingesta*," it would appear, that that celebrated Tamool writer considered the water of wells, or natural springs in the sandy beds of rivers, as the most wholesome; the next best in degree, he informs us, is river water, and then comes that of a fountain at the foot of high land. The water of brooks or streamlets from a mountain's side, he tells us, is heating to the body, and that that of tanks, and reservoirs, become stagnant, is the worst of all, and apt to produce indigestions, obstructions, and lethargy, and to predispose to fever.

WAX. *Moolakhoo* மெழுகு (TAM.)——*Moom* موم (PERS. AND DUK.)——*Shum.á* (ARAB.)——*Lelin* (MALAY)——*Mehdoomul* (HINDOOIE)——*Medhúchishta* (SANS.)——*Mynum* (TEL.)——CERA.

The Natives use Wax in the preparation of plasters. White wax is called in Tamools, *Vullay Moolakhoo*, in Dukhanie, *Suffiad Moom*, and in Telingoos, *Tella Mynum*. Yellow wax is in Tamools, *Munjil Moolakhoo*, in Dukhanie, *Peelah Moom*, and in Telingoos, *Passcopoo Mynum*.

WINE. *Sherab Ungoorie* شراب انگوری (DUK.)——*Khumr* (ARAB.)——*Bādé* (PERS.)——*Dákh ka mu'dh* (HINDOOIE)——VITIS VINIFERA. LIN.

A Persian

A Persian wine, called Shirauz wine, is brought to India. It is very delicious to the taste, but is often a little turbid.

ZEDOARY, KÆMPFERIAN. *Málán kua* (Hort. Mal.)———*Bhuchampac* (Bengalese)———KÆMPFERIA ROTUNDA. Lin.———*Buchampaca* (Sans.)

ZEDOARY, ZERUMBET. *Peolāng kálung* பூலாங்கிழங்கு (Tam.)——*Kutchoor* کچور (Duk. and Hind.)———*Keechlie-gudda* (Tel.)———*Kua* (Hort. Mal.)———*Tomon* (Malay)———*Zerumbād* (Arab.)———*Sut'hi* (Bengalese)———CURCUMA ZERUMBET. Roxb.———*Carchura* (Sans.)

ZEDOARY, TURMERIC-COLOURED. *Castoorie Munjil* கஸ்தூரிமஞ்சள் (Tam.)———*Ambi Huldie* انبی ہلدی (Duk.)———*Jungli Huldi* (Bengalese)———*Judwar* (Arab.)———*Castoorie passoopoo* (Tel.)———*Tomon* (Rumph.)———*Nirbisi* (Hind.)———CURCUMA ZEDOARIA. Roxb.———AMMOMUM ZEDOARIA. (Willd.)———*Nirbisha* (Sans.)

It will be seen by this and the two preceding articles, that the roots of three distinct plants have, at different times, got the appellation of Zedoary, from Europeans in Asiatic countries. I need scarcely mention here the great confusion and doubt, that have so long existed, regarding the substances Zedoary, Zerumbet, Zarnab, &c. a confusion perhaps first introduced by the vacillating nomenclature of the Arabians, certainly not remedied by their Commentators, (1.) and unaccountably neglected by the medical writers of a later age.

The able and discriminating Dr. Roxburgh has done more than any of his cotemporaries towards elucidating the subject in question; and his excellent account of Monandrous plants, in the 11th Volume of the As. Res. will remain a lasting monument of his research; yet even he himself confesses that there are still difficulties to be surmounted, and contradictions to be reconciled; the natural consequences, we must conclude, of the many former indistinct observations, and unscientific details.

Zedoary Kæmpferian, (Kæmpferia rotunda. Linn.) The plant is a native of various parts of Hindoostan, and has been well described by Sir William Jones, in the fourth Volume of the Asiatic Researches: On the Malabar coast, it is, according to Rheede, (2.) called *Málán kua.* He informs us that the whole plant, when reduced into the form of an ointment, is supposed to have a wonderful power in healing fresh wounds; and that, taken internally, it removes coagulated blood, and all purulent matter that may be within the body. He also adds, that the juice of the root (3.) is efficacious in Anasarcous swellings.

The *Zedoary Zerumbet* (Curcuma Zerumbet. Roxb.), Dr. Roxburgh tells us, has been ascertained to be the Zedoary of the Druggists of London. The plant is a native of many parts of Hindoostan, and flowers in the hot season. The root is generally exposed

(1.) "*Si igitur ipsi Arabum principes, his de rebus inter se dissentiant, frustra* "*eas ex eorum scriptis distinguere tentabimus.*" *Geoff. Vol. 2d.*

(2.) *See Hortus Malabaricus, Part* 11, *page* 18.

(3.) *Which Rheede says is bulbous, about the thickness of a finger, and ash coloured outside, and white within: it smells like Ginger, and tastes hot to the tongue.*

exposed for sale, in the lower provinces of India, cut into small, round, pieces; about the third part of an inch thick, and an inch and a half, or two inches, in circumference. It is evidently the Zerumbet of Serapio; and the following description of it, given by Geoffroy, (Volume 2d, pages 150, 154) very closely corresponds with the appearance of the root now under discussion. "Foris cinerea, intus candida, sapore acri, amaricante "aromatico; odore tenui fragrante, ac valde aromaticum, suavitatem, dum tunditur "aut manducatur, spirante, et ad camphoram (1.) aliquatenus accedente."——An account not materially differing from that of Rheede, in his Hortus Malabaricus, (Part 11, page 13, Tab. 8.) in which the plant is called *Kua*. The Telingoo name of it is *Keechlie gudda*; a name, however, which must not be confounded with *Katsjula*, which is the appellation given to the *Kæmpferia Galanga* on the Malabar coast. The Tamools consider *Poolang kalung*, which they term the *Zedoary Zerumbet*, as a repellent; they also believe it to be stomachic and tonic, but are unacquainted with those virtues (2.) it is supposed to have in nephritic complaints, as noticed in the Hortus Malabaricus. From its fragrant smell, it is much used, in conjunction with the *Casteorie Munjil*, (the root of the Curcuma Zedoaria), in the bathings and purifications of the Tamools.

The *Zedoary, turmeric coloured* (Curcuma Zedoaria, Roxb.) appears to me to agree well with the root called long Zedoary in Dr. Duncan, Junior's, Edition of the Edinburgh Dispensatory; with this exception, that its colour, externally, is more that of a dirty yellow than an ash-grey; it is otherwise wrinkled, and, internally, of a brownish red, possessing an agreeable, fragrant, smell, and a warm, bitterish, aromatic, taste. Its Sanscrit term, *Nirbisha*, implies, that the drug is used as an antidote to poison; and its Bengalese, Tamool, and Telingoo names, have evidently been given to it owing to its resemblance to common Turmeric. The Mahometans suppose it to be a valuable remedy in certain cases of snake bite, administered in small doses, and in conjunction with golden coloured Orpiment, *Kust* (Costus Arabicus,) and *Ajooan* (Sison Ammi): The Native women prize it much, from this circumstance, that they can give with it (used externally,) a particular lively tinge to their naturally dark complexions.

There appears to be no doubt that this article is the *Judwar* of the ancient Arabians, who distinguished it from Zerumbad, (Curcuma Zerumbet. Roxb.) The plant is a native of many parts of India.

(1.) *It is a curious enough fact, that one of the names given to this root by the Hindoos of upper Hindoostan, is* Capur haldie, *which implies, that it smells of Camphor. The same name is also sometimes bestowed on the* Ambi Huldie *(Curcuma Zedoaria, Roxb.)*

(2.) *The modern Arabs consider* Zerumbād *amongst their* Mokéwyat meoadéh *(Tonica),* Mufettehat *(Deobstruentia) and* Mobehyat *(Aphrodisiaca,)*

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SECTION II.

METALLIC SUBSTANCES.

ANTIMONY, SULPHURET OF. *Unjunuckle* அஞ்சனக்கல் (TAM.)—— —— *Surmah* سرمه (PERS. DUK. AND HIND.)———*Kohul* (ARAB.)——— *Neelānjunum* (TEL.)———*Sauhirā* (SANS.) SULPHURETUM ANTIMONII.

I cannot learn that this article has hitherto been found in our Indian dominions. Dr. Fleming informs us that the proper grey ore of Antimony is imported from Napaul, and that a galena, or sulphuret of lead, is often sold for it in the bazars, under the name of *Surmeh*. The greater part of the mineral which is met with in lower Hindoostan, is brought from Siam (1.) or from the interior tracts of the Burmah (2.) territories. In Persia, Dr. Herbelot says, much of it may be procured at a town called *Hamadānie*; and hence it is that one of the Persian names of Antimony is, *Surmeh Hamadānie*.

Sulphureted Antimony, the Native Practitioners are in the habit of occasionally prescribing as an Emetic, in intermittent fevers; they also prepare a Collyrium with it, mixed with the juice of the ripe Pomegranate. The Mahometan women apply it to the tarsus of the eye, to increase the brilliancy of that organ; a custom also common in Persia (3.) The modern Arabs consider Native Antimony amongst their *Anthelmintica*.

ARSENIC, WHITE OXIDE OF. *Vulluy Pashānum* வெள்ளைப்பாஷாணம் (TAM.)———*Suffaid Soombul* سفید سنبل (DUK.) ——— *Turabulhālik* (ARAB.)———*Samul-k'har* (HIND.)———*Warangan* (MALAY)——— *Sanc'hya* (SANS.)———*Tella Pashanum* (TEL.)———ARSENICUM ALBUM.

ARSENIC, YELLOW SULPHURET OF. *Arridārum* அரிதாரம் (TAM.) ——— *Hurtāl* هرتال (HIND. AND DUK.)———*Haritala* (SANS.)——— ARSENICUM FLAVUM.

ARSENIC, REALGAR. *Koodraypul pashānum* குதிரைப்பல்பாஷாணம் (TAM.)———*Mansel* منسل (HIND. AND DUK.) ——— *Manah Sila* (SANS.)———ARSENICUM RUBRUM.

ARSENIC,

(1.) See "Elmore's Guide to the Indian trade," page 307.
(2.) See "Symes's Embassy to Ava," Vol. 2d, page 375: also "Francklin's Tracts," regarding the dominions of Ava, page 129.
(3.) See "Mr. Scott Waring's Tour to Sheeraz."

ARSENIC, GOLDEN COLOURED ORPIMENT. *Poonarridārum* பொன்னரிதாரம் (TAM.)——*Vurki Hurtal* ورقی ہرتال (DUK.)——AURIPIGMENTUM.

If Arsenic is found at all in our Indian dominions, I presume it is in very small quantities. Alloyed with iron, forming what is called the Arsenical Pyrites, the mineral is brought to us from China and Sumatra (1.) The plain yellow Sulphuret or Hurtal, is also an article of trade from China, (2.) and the Burmah dominions, where the red Sulphuret (Realgar) is likewise to be procured, as well as in Japan. (3.) The beautiful, broad flaked, golden coloured Orpiment, may frequently be had in the bazars, of the greatest purity. I am inclined to think, (but cannot speak with confidence), that it is brought to these provinces from sea ports of the Turkish dominions. As before mentioned, it may, from its appearance, be mistaken for the yellow coloured Talc; but it is much heavier, and, on being thrown into the fire, emits a blue flame.

The Hakeems do not give Arsenic internally; but the Vytians have long been in the habit of prescribing it, in very small doses, and in conjunction with aromatics, to check obstinate intermittent fevers.

COPPER. *Shémboo* செம்பு (TAM.)——*Tāmbā* تانبا (HIND. AND DUK.)——*Tāmbram* (TEL.)——*Nohass* (ARAB.)——*Miss* (PERS.)——*Tāmra* (SANS.)——*Tambāga* (MALAY)——CUPRUM.

This metal is found in several parts of upper India, particularly in the Jeypoor dominions, and in the vicinity of *Nejeebabab*: and Captain Hardwicke mentions, that, at Nagpoor and Dhumpore, places lying betwixt forty and fifty coss north and east of Sirinagur, two copper mines are worked during eight months of the year. In lower Hindoostan, a copper mine was discovered, some years ago, by Mr. J. B. Travers, then Collector of the Ongole district, betwixt Poodala and Ardinghie; which, for a short time, attracted notice, but seems to have fallen into disrepute. The produce, as far as I can learn, is a variegated purple ore, containing a considerable portion of Iron; and Captain Arthur of the Corps of Engineers, informs me, that the green carbonate of Copper, called *Malachite*, is a product of Travancore; but the greater part of this valuable metal which we have in this country, comes from other territories. That of Japan (4.) is certainly the finest in the world, and is an article of trade from the island. Copper is also found in Thibet, (5.) in the Burmah dominions, (6.) in Nepaul, and in great abundance on Sumatra, (7.) where it is, by all accounts, combined with much gold. It would appear, by Le Gentil's (8.) description of the Phillipine islands, that this metal is common too in those delightful regions; where I cannot, however, learn that white Copper is to be obtained; this singular mineral, seems peculiar to China, (9.) and has been supposed, by the celebrated Dr. Black, to owe its distinguishing colour to an alloy of nickel. (10.)

BLUE

(1.) See "*Marsden's Sumatra*," *page* 137.
(2.) See "*Oriental Repertory*," *Vol.* 1*st*, *page* 228.
(3.) See "*Thunberg's Travels*," *Vol.* 3*d*, *page* 203.
(4.) See "*Thunberg's Travels*," *Vol* 4*th*, *page* 104.
(5.) See "*Turner's Embassy to the Court of the Tishoo Lama*," *page* 372.
(6.) See "*Francklin's Tracts*" *regarding the dominions of Ava*, *page* 63.
(7.) See *Mr. M'Donald's account of Sumatra's products*, *As. Res. Vol.* 4*th*.
(8.) See *his Voyages in the Indian seas*, *Vol.* 2*d*, *page* 37.
(9.) See "*Objects interesting to the English nation by Count Gika*," *page* 142.
(10.) See "*Dr. Black's Lectures on Chemistry*," *Vol.* 2*d*, *page* 644.

BLUE VITRIOL (SULPHATE OF COPPER). *Toorushoo* துருசு (Tam.)——*Neelatota* نیلا توتہ (Duk.)——*Tutiya* (Hindooie)——*Zungbár* (Arab.)——*Tuttha* (Sans.)——SULPHAS CUPRI.

VERDIGREASE (SUB-ACETATE OF COPPER) *Vungālā pātchie* வங்காளப் பச்சை (Tam.)——*Zungar* زنگار (Pers. and Duk.)——*Pitrāi* (Hind.)——*Zunjar* (Arab.)——*Sénang* (Malay)——*Pitalutá* (Sans.)——SUB ACETIS CUPRI.

I cannot learn that this article, or that immediately preceding, is ever prescribed internally by the Indian Practitioners. The Sulphate of Copper (Blue Vitriol) they use as an escharotic for destroying the callous edges of sores and morbid excrescences; and they are both employed as detergent and stimulant applications to ill conditioned ulcers. Blue vitriol is, I believe, an export from Pegu. (1.)

GOLD. *Ponnoo* பொன் (Tam.)——*Soona* سونا (Duk. and Hindooie)——*Tibr* (Arab.)——*Zir* (Pers.)——*Bungarroo* (Tel.)——*Mas* (Malay) AURUM.

India has not much to boast of with regard to this metal; very little of it having hitherto been found in these provinces. Captain Hardwicke says, it can be obtained from sand, in the Sirinagur country, and we know it to be a product of Assam. (2.) Captain Warren discovered a gold mine in Mysore, in 1800, betwixt Annicul and Poonganore, but which does not appear to have been much attended to; the metal, as far as I can learn, is disseminated in quartz, and also found in the alluvial soil. Gold too, I understand, was obtained in the Madura district, by the late, much to be lamented, Mr. W. Mainwaring, in a native sulphuret of Zinc (blende). Captain Arthur of the Corps of Engineers, whose researches in mineralogy are as unceasing as they are laudable, informs me that he found Native Gold in Mysore, disseminated in quartz, and also in an indurated clay; some specimens he observed crystallized, in minute cubes. Gold dust has been got in the bed of the *Godavery*, and in Malabar, in the bed of the river which passes Nelambur in the Irnada district: it has, moreover, been procured, in very small quantities, in Wynade, in the Arcot district, & in the sand of the Baypoor river, near Callicut.

Though the sources are evidently numerous from which this valuable metal can be obtained in the Indian Peninsula, it would seem, from the little interest they have hitherto excited, that none of them promised to be very productive.

In other Eastern territories, however, Gold is met with in greater abundance. By Forest's (3.) account, there is much of it in the island of Mindano: it is a produce of almost all the Phillipine (4.) islands; also of Borneo, (5.) of Sumatra, (6.) of Pegu, (7.) of

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(1.) *See "Francklin's Tracts" regarding the dominions of Ava, page* 129.

(2.) *See "Gladwin's Asiatic Miscellany."—See also Asiatic Annual Register for* 1805, *page* 132.

(3.) *See his Voyage to New Guinea, page* 249.

(4.) *See "Le Gentil's voyage in the Indian Seas," Vol. 2d, page 30, French edition.*

(5.) *See "Asiatic Annual Register" for* 1804.

(6.) *See "Marsden's Sumatra," page* 133.

(7.) *See "Oriental Repertory," Vol. 2d, page* 479.

of China, (1.) of the Burmah (2.) dominions, of Siam (3.) and of Thibet; (4.) but, perhaps, in no part of the world, is it found in such quantity, or with less trouble, than in Cochin-China; (5.) nay, it would appear, from a description of that kingdom which may be seen in the Asiatic Annual Register for 1801, that Gold there is almost taken pure from the mines, which are near the surface of the earth.

Gold Leaf is prescribed by the Native Practitioners in Consumptive complaints, and in cases of general debility, from its supposed virtues as a tonic, cordial, and restorative. The ancient Arabians, according to Avicenna, considered this metal as somewhat similar in its virtues to Hyacinth (Cordial), and the same author tells us, that the filings of it were given in cases of Melancholia. "Limatura ejus ingreditur in medicinis melancholiæ." The modern Arabs and Persians, like the Hindoos, reckon Gold Leaf amongst their cardiacs, placing it in the class of *Mokéwyát-dil*.

IRON. *Eerumboo* இரும்பு (TAM.)——*Lōhah* لوہا (DUK. AND HIND.)——*Ahun* (PERS.)——*Eenumoo* (TEL.)——*Hedeed* (PERS.)——*Ayus* (SANS.)——*Bessee* (MALAY.)——FERRUM.

This metal is found in so many different parts of India, that it may be considered as a common produce of the country. In Mysore, (in the neighbourhood of *Baydamungulum*) it is smelted from a black sand ore, called in Telingoos *Nalla isācā*, and in Tamools *Carpoo Manil*; in other parts of the same territory, lying betwixt Seringapatam and Bangalore, it is obtained from two ores called *Aduru kulloo* and *Ipanada*. The last mentioned, Dr. Buchanan (6) tells us, is a very pure ore, found scattered among the gravel, in small lumps.

Captain Arthur informs me that he found in Mysore the magnetic ore of Iron; also the specular iron ore, or Iron Glance; he moreover there met with, and in greater abundance, the hæmatite with fibrous fracture, which I presume is that stone commonly called by the Tamools *Carinkulloo*. In the Palaverum district, it would appear, by Dr. Heyne's account, (7) that Iron is smelted from an ore composed of ochre clay, scintillating spar, and calcareous earth. It is also occasionally brought to these provinces from other territories; particularly from Pegu, where it can be procured of a very superior quality.

IRON FILINGS. *Eerumboo podie* இரும்புப்பொடி (TAM.)——*Lohay ka boora* لوہے کا بورہ (DUK.)——LIMATURÆ FERRI.

The Mahometan Practitioners are in the habit of prescribing these, in conjunction with Ginger and Cummin seeds, in cases requiring tonics.

IRON,

(1.) See "Oriental Repertory," Vol. 2d, page 324.
(2.) See "Francklin's Tracts" regarding the dominions of Ava, page 129.
(3.) See "Elmore's Guide to the Indian Seas," page 306.
(4.) See "Turner's Embassy to the Court of the Tishoo Lama," page 370.
(5.) See "Abbé Rochon's voyage to Madagascar and the East Indies," page 308.
(6.) See "Buchanan's Journey through Mysore, Canara, and Malabar," Vol. 1st, page 181.
(7.) See Oriental Repertory, Vol. 2d, page 485.

IRON, RUST OF. *Eerumboo tuppoo* இரும்புத்துப்பு (Tam.)———*Lohay ka zung* لوهی کا زنگ (Duk.)———*Sadeedul hédeed* (Arab.)———*Záfrán-áhun* (Pers.)———CARBONAS FERRI, also FERRI RUBIGO.

The Vytians prescribe this article in certain cases of *Mayghum* (Cachexia), particularly that species of it combined with Jaundice. The Hindoos of upper India call Iron rust, *Kit'h*; the Sanscrit name is *Mandura*.

IRON SULPHATE OF (GREEN VITRIOL) (1.) *Unna Baydie* அன்னபேதி (Tam.)———*Heera-Cashish* هیرا کشیش (Duk.)———*Tároosee* (Malay)——— *Casis* (Hind.)———SULPHAS FERRI.

This substance was lately obtained in Travancore, by Captain Arthur, from an aluminous schistus *See Alum, in the 1st Section of this Catalogue.*

Sulphate of Iron the Native Practitioners are sometimes in the habit of prescribing, in very small doses, in cases of Dropsy, from its supposed tonic and astringent qualities.

LEAD. *Eeum* ஈயம் (Tam.)———*Sheesh* شیش (Duk.)——— *Sisa* (Hind.)———*Anuk* (Arab.)———*Cheesum* (Tel.)———*Soorb* (Pers.) *Téma-étam* (Malay)———*Sisacā* (Sans.)———PLUMBUM.

At Dessouly in higher Hindoostan, about fifty-five coss east of Sirinagur, there is a lead mine of considerable value, worked by the Rajah; and Captain Turner informs us, that, at a place situated nearly two days journey from Tessoolumboo, in Thibet, there is one which much resembles some of those in Derbyshire; in which the lead is mineralized by Sulphur. In lower India this metal has been found, in small quantities, at *Jungumrauzpillay*, in the Cumbum district, in combination, as far as I can understand, with varying proportions of Iron, Antimony, Silver, Sulphur, Argil, and Silex. The greater part of the lead, however, that is met with in the Peninsula, comes from Siam, (2.) from Araccan, and occasionally from the Burmah (3.) dominions. It is also a product of Omon in Arabia, but I am not aware that it is exported from that country.

CERUSE, (WHITE OXIDE OF LEAD.) *Vullay* வெள்ளை also *Moottho Vullay* (Tam.)———*Suffida* سفیده (Duk. and Hind.)——— *Isfeedaj* (Arab.)———OXIDUM PLUMBI ALBUM.

RED

(1.) *Commonly called Copperas.*
(2.) *See "Elmore's Guide to the Indian trade,"* page 309.
(3.) *See "Oriental Repertory," Vol. 1st, page* 117.
(4.) *See "Symes's Embassy to Ava," Vol. 2d, page* 375. *See also "Francklin's "Tracts" regarding the dominions of Ava, page* 62.

RED LEAD (RED OXIDE OF LEAD). *Segapoo Sindoorum* செகப்புசெந்தூரம் (TAM.) ——— *Sendoor* سیندور (DUK.) ——— *Sindur* (HIND.) ——— *Isrenj* (ARAB.) ——— *Sindura* (SANS.) ——— *Témaméra* (MALAY) ——— OXIDUM PLUMBI RUBRUM.

LITHARGE (SEMI VITRIFIED OXIDE OF LEAD.) *Moordar Singhie* மிருதாரசிங்கி (TAM.) ——— *Moordār Sing* مردار سنگ (PERS. HIND. AND DUK.) ——— OXIDUM PLUMBI SEMIVITREUM.

The different Oxides of Lead are used in this country as in Europe, for pigments. With White Lead the Vytians are in the habit of preparing certain *Kalimboos* (Plasters); and the Moors occasionally employ the *Moordar Sing*, mixed with Vinegar, to clear the complexion and remove pimples in the face. The Arabians place Ceruse amongst their *Mosuckenát-owjá* (Anodyna) and Red Lead amongst their *Modumilatke-rough* (Cicatrizantia). Red Lead is brought to India from *China*. (See Elmore, page 134.)

MANGANESE.

This metal, it is to be presumed, is not common in India. Captain Arthur, however, informs me that he found it in Mysore, massive, in an indurated ochre, combined with Oxide of Iron.

MERCURY. *Rassum* ரசம் (TAM.) ——— *Pārāh* پاره (DUK. AND HIND.) ——— *Abuc* (ARAB.) ——— *Seemab* (PERS.) ——— *Parada*, also *Sootum* (SANS.) ——— *Rassa* (MALAY) ——— HYDRARGYRUM.

We are informed by Captain Turner, that, at Tessoolumbo in Thibet, Cinnabar is found which contains much Quicksilver: and I perceive by the little volume entitled "Remarks on the husbandry and internal commerce of Bengal" that Mercury thus mineralized might be considered as one of the export articles of trade from Hindoostan; the greatest part of that valuable metal, however, which is exposed for sale in these provinces, is brought to us from China; where it is procured, both in its native purity, (1) and combined with Sulphur.

For the preparations of Mercury that are in use amongst the Native Practitioners, and which are, properly speaking, articles of the Tamool Materia Medica, I refer the reader to the 3d Section of this Catalogue.

VERMILLION (LEVIGATED OR PREPARED FACTITIOUS CINNABAR.) *Enghilicum* இங்கிலிகம் (TAM.) ——— *Paak Shengerf* پاک شنگرف (DUK.) ——— *Shengurf* (PERS. AND HIND.) ——— *Ingur* (HINDOOIE) ——— *Sédélingám* (MALAY) ——— CINNABARIS FACTITIA CHINENSIS.

The

(1.) *See "Abbé Rochon's Voyage to Madagascar and the East Indies," pages* 365, 366.

The little of this red pigment that is found in the bazars of lower India, comes either from China (1.) or from Batavia. (2.)

SILVER. *Véllie* வெள்ளி (Tam.)——*Rupáh* روپه (Hindooie and Duk.)——*Nokrá* (Pers.)——*Véndie* (Tel.)——*Pérac* (Malay)——*Fizzeh* (Arab.)——ARGENTUM.

Silver has, I understand, been got, in trifling quantities, in upper Hindoostan; in lower India, I have been informed that the late Mr. W. Mainwaring, found it in the Madura district, in a native sulphuret of Zinc (blende). Captain Arthur was the first who discovered this metal in Mysore, both in its native state, (in thin plates adhering to some specimens of Gold crystallized in minute cubes) and mineralized, if I mistake not, with muriatic acid, in an ore containing Sulphur and Oxide of Iron.

On the island of Banca there are silver-mines, but the Sultan has a great objection to their being worked. There are silver mines, too in the kingdom of Ava (3.); we also know this valuable metal to be a product of Siam, (4.) from which country it is occasionally brought to India, as well as from Manilla (5.) and Batavia. (6.)

TIN. *Tágárum* தகரம் (Tam.)——*Ranga* رانگ (Hindooie and Duk.)——*Resass* (Arab.)——*Urzeez* (Pers.)——*Cálung* (Malay)——STANNUM.

I do not believe that Tin has hitherto been found in any part of our Indian dominions. It is a product of the east coast of Sumatra, of Siam, and of Pegu; but the places from whence it is chiefly brought to us, as an article of commerce, are, Queda, Junk-Ceylon, Tavāi, (7.) in lower Siam, and the island of Banca. The tin mines of the last mentioned country, are, by all accounts, the finest in the world, and from them, Mr. Elmore tells us, there are annually exported no less than from forty to sixty thousand peculs.

ZINC. *Tootanāgum* துத்தநாகம் (Tam.)——*Sunghusrie* سنگبصري (Duk.)——ZINCUM.

A native sulphate of Zinc, or blende, was discovered by Mr. W. Mainwaring, in the Madura province, as already noticed; but whether the brown, yellow, or black blende, I have not been able to learn. The Zinc that is met with in this country for sale, is brought

(1.) *See "Elmore's Guide to the Indian trade," page* 134.
(2.) *See "Oriental Repertory," Vol. 1st, page* 88.
(3.) *See Symes's Embassy to Ava, Vol. 2d, page* 374.
(4.) *See Oriental Repertory, Vol. 1st, page* 119.
(5.) *See Do. Do. Do. page* 88.
(6.) *See Do. Do. Do. page* 88.
(7.) *See "Francklin's Tracts" on the dominions of Ava, page* 64.

brought from China, where its two ores, calamine, and blende, are common; it is from the first, however, which is an Oxide, that I believe the metal is commonly extracted.

WHITE VITRIOL, (SULPHATE OF ZINC.) *Vullay tootum* வெள்ளைத் துத்தம் (Tam.)——— *Suffaid Toota* سفید توتیہ (Duk.) ———SULPHAS ZINCI.

The Native Practitioners of India employ this substance externally, as an Ophthalmic, as we do; and the Hakeems even sometimes venture to prescribe it as an Emetic.

CALAMINE (IMPURE CARBONATE OF ZINC.) *Madal tootum* மடல் துத்தம் (Tam.) ——— *Culkúbrie* کل کھوبری (Duk.) ——— CARBONAS ZINCI IMPURUS.

This the Indian Doctors also employ in Collyria, and in the preparation of certain ointments; conceiving, like us, that it is peculiarly indicated in moist, ulcerous affections, and watery excoriations.

ADDITIONAL METALLIC SUBSTANCES.

BRASS. *Pittālay* பித்தளை (Tam.)——— *Peetle* پیتّل (Duk. and Hindooie) ——— *Tambága kóning* (Malay).

PEWTER. *Véllie Eeum* வெள்ளீயம் (Tam.)——— *Kutteel* کتّھیل (Duk.) ——— *Just* (Hindooie) ——— *Vendie Cheesum* (Tel.)

STEEL. *Oorukoo* உருக்கு also *Yéghoo* (Tam.) ——— *Folād* فولاد (Pers. and Duk.) ——— *Khére* (Hind.) ——— *Ookkoo* (Tel.) ——— *Bájah* (Malay).

Steel is prepared from Iron in several parts of lower India, particularly in the Mysore country, where, in the district of *Chinnarayandurga*, by Dr. Buchanan's account, there are no less than four forges employed in that manufacture. This valuable writer also tells us, that, at Chinnipatam, in the same country, Steel wire (1.) is made for the strings of musical instruments, which is in great esteem, and sent to remote parts of India.

(1.) See "*Buchanan's Journey through Mysore, Canara, and Malabar.*" *Vol.* 1*st*, *page* 151.

ORTHOGRAPHY.

A TABLE SHEWING THE ORTHOGRAPHY THAT HAS BEEN ADOPTED IN THIS WORK, IN CONVEYING THE SOUND OF THE ORIENTAL WORDS IN THE ENGLISH CHARACTER.

ā as a in the word *call.*
a as a in the word *balance.*
ai as ai in the word *sail.*
āi as the letters aw-ye in the phrase *saw ye?* (pronounced quick)
ay as ay in the word *day.*
é as e in the word *emery.*
ee as ee in the word *bee.*
ei as the letters ay-ye in the phrase *say ye?*
g as g in the word *good.*
gh as gh in the word *ghaut.*
ie as y in the word *envy.*
j as j in the words *enjoin* and *jam.*
o as o in the word *bold.*
oo as oo in the word *moon.*
u as u in the word *mud.*
y as y in the word *spy.*

ʹ. This mark pointing obliquely upwards, shews that the letter is to be pronounced quick.
—. This horizontal mark shews that the letter is to be pronounced broad, long and full.

SECTION III.

CONTAINING MEDICINES OF THE TAMOOL MATERIA MEDICA, MANY OF WHICH ARE IN COMMON USE AMONGST THE TELINGAS AND MAHOMETANS, BUT FEW OF THEM HAVE BEEN HITHERTO MUCH ENQUIRED AFTER BY EUROPEAN PRACTITIONERS. IN THE GENERAL INDEX, AT THE END OF THE VOLUME, THE ENGLISH NAMES ARE FIRST IN ORDER; BUT IN THIS SECTION, THE ARTICLES ARE ARRANGED ALPHABETICALLY IN THE ENGLISH CHARACTER, ACCORDING TO THEIR TAMOOL OR TELINGOO TERMS. THE SANSCRIT (Gréndum) NAMES OF THE PLANTS, &c. ARE GIVEN ON THE AUTHORITY OF THE MOST LEARNED HINDOOS OF THE SOUTHERN PROVINCES, AND ARE SUBJOINED TO THE BOTANICAL APPELLATIONS.

PROŒMIUM.

IT is much to be lamented that it was ever thought necessary to include the sciences amongst those subjects which are treated of in the sacred books of the Hindoos: a circumstance which has been an insurmountable obstacle to improvement, and is, no doubt, the great cause why Medicine, in this part of the world, is still sunk in a state of empirical darkness.

The *Upāvéda*, which contains the theory of diseases and their remedies, is the first in order of the four that have been deduced from the immortal *Védas*: it is termed the *Ayurvéda*, and is said to have been originally delivered to mankind by *Brahma, Indrāh Darwāntrie*, and five other deities. It is universally allowed that but few copies of it are extant; indeed, we are informed by Sir William Jones, that this medical Sastra (1.) has been almost entirely lost during the long lapse of ages; but that he had met with a curious fragment of it, in which he was surprised to find an account of the internal structure of the human frame: but, whatever may have been done in this way in former times, it is to be regretted that the custom of examining the dead subject, does not now exist amongst the Hindoos: so that all the knowledge they have of Anatomy, can be little else than a conjecture, formed from what they may have seen on looking into the bodies of the brute creation.

The Vytians, being *Sudras*, are not permitted to peruse the sacred writings, which are guarded with religious awe by the *Sastree Brahmins*; but they have free access to many valuable professional tracts, which correspond with, and are, in fact, commentaries on them. These are said to have been composed by Prophets and Holy men (*Mághá Reeshés*) of antiquity, (2) to whom is generally given a divine origin; such as *Aghastier* mentioned in the Preface, and in the 2d part of the Appendix.

The

(1) *This is also called* Shaster, *and in some parts of India* Sastrum.

(2) *This is no place to enter minutely into the discussion, which has so long engaged the attention of mankind, regarding the claims of priority of Hindoostan over other countries, with respect to the cultivation of learning. Much has been said on either*

The Medical works, (Vághádum), we are told, were all written many hundred years ago; but at what exact period, it is next to impossible to ascertain; as dates are seldom affixed to the manuscripts, and whatever questions are put, touching chronology, to those Brahmins who might be supposed the best able to reply to them, are invariably answered in an unsatisfactory manner.

The different nations of India have their respective medical authors, whose writings are of more or less repute. Those of the Hindoos of upper Hindoostan are numerous, are all in Sanscrit, and are highly venerated; the natural consequence, we must conclude, of the very dignified character which the Brahminical institutions have long maintained in that part of the world. But the medical books which particularly call our attention here, are those of the Telingas, and Tamools: the first are invariably composed, not in Telingoo, (1.) but in Sanscrit, *(Grendum)* and are either transcripts of tracts common in upper India, or are written by some of the *Magha Reeshes* of the lower provinces. They are all in verse, are remarkable for the minute description they afford of the symptoms of diseases, but they, at the same time, betray a woeful ignorance of the internal economy and nicer movements of the human frame, and are

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either side; and we know that there are some very able and enlightened men who acknowledge that they begin to lose faith in the assertions which have been adduced in favor of the Hindoos; who, it has been alleged, had made a wonderful progress in arts and sciences, at a time while other nations were in a manner still in their cradle. Nay, these Gentlemen further say, that "they have now the strongest grounds to suspect that, "in many cases, the knowledge of the Indians was borrowed at second hand from the "communication of their Persian and Arabian conquerors, who themselves had been "instructed by the creative genius of the Greeks." (*See Edinburgh Review for May,* 1811.)

I shall only, at this time, state one fact, as it is immediately applicable to the subject before us; and that is, that, after particular enquiry, I have not been able to hear of any translations that were ever made of Medical works from the Arabic into the Sanscrit; but there is existing evidence of the borrowing of the Arabians from the Hindoos, which the reader may convince himself of, by referring to the list of Arabic Books in the Appendix.

Let us see what the very learned Mr. Bryant has said on this occasion in his "New "System of Ancient Mythology." Vol. 4th, pages 256, 257.

"From circumstances of this nature, many learned men have contended, that the "Indians, and even the Chinese, were a colony of Egypt; while others have proceeded "as warmly upon the opposite principle, and have insisted that the Egyptians, or at "least their learning and customs, are to be derived from the Indi *and* Seres: *But "neither opinion is quite true; nor need we be brought to this alternative; for they "both proceeded from one central place; and the same people who imported their religion, rites and science into Egypt, carried the same to Indus and the Ganges, and "still farther, into China and Japan. Not but that some colonies undoubtedly came "from Egypt, but the arts and sciences imported into India, came from another family, even the Cuthites of Chaldea by whom the* Mizraim *themselves were instructed, "and from Egypt they passed westward."*

(1.) *The Telingoo, though not the most energetic, is certainly, from the frequency of its vowel terminations, the softest, of all those Indian languages, which have been, perhaps improperly (according to Mr. Gilchrist's conjecture) called "dialects of the Sanscrit." That Gentleman is of opinion, that what is termed the Hindooie, and not the Sanscrit, was the original language of Hindoostan; the latter he supposes at no time to have been spoken by the great mass of people, and, in fact, to be nothing else than a most ingenious sophistication of the Brahmins, calculated to veil and preserve amongst themselves their religious mysteries, science, and literature.*

are but too often obscured by mystical allusions, and a blind belief in the powers of magic and enchantment.

The Tamool works, on the other hand, are many of them originally written in what is called high Tamools, *(Yéllácanum)*, which is allowed to be particularly cultivated and energetic. The *Cavi*, or poetry, in which the medical and other scientific tracts are composed, is much admired by those who have made it a study; so liberal would appear to be the poetical license, in permitting (as in the Greek) the transposing, altering, and altogether taking away, letters, in order to harmonize and vary the sound; and so much care is, by all accounts, bestowed on the construction of the various measures. These *Sastrums* are supposed to be more valuable than many which are written in Sanscrit; they are said to be less shackled by the mythological doctrines of the original *Ayurvéda*, to contain a greater number of valuable formulæ, and to shew a still more minute attention to the enumeration of morbid symptoms; but, like them, they evince a lamentable conviction of the intervention of evil spirits, and offer many curious rules for averting their machinations.

The following extracts are taken from a translation of "Aghastier Vytia Anyouroo," a work written in Yéllácănum, (Tamool verse).

" Signs of a bilious and irritable habit or temperament."

" A person of what is called a bilious habit, generally becomes grey early in life; he " is easily made to perspire; his eyes are often inflamed, while his body is pale; he is " impatient, perverse, opiniative, and consequential; and, for the most part, very " amorous; the conversation of such an individual is unguarded; he is addicted to " falsehood, fond of abstruse studies, yet is more partial still to the praises that are " bestowed on himself."

" Causes of Fever."

" An exposure to the heat of the sun at an early hour of the morning, while fasting. " Eating voraciously any food of a very hot nature, when the body is weakened by " extreme hunger. Drinking stagnated water into which withered leaves have fallen. " Taking a full meal without appetite. Neglected constipation."

" What constitutes a good Physician."

" The writers of antiquity have thus handed down to us the qualities which they " considered requisite to constitute a good Physician.

" He must be a person of strict veracity, and of the greatest sobriety and decorum; " holding sexual intercourse with no woman except his own wife. He ought to be " thoroughly skilled in all the commentaries on the *Ayurvéda*, and be otherwise a man " of sense and benevolence; his heart must be charitable, his temper calm, and his " constant study, how to do good. Such a man is properly called a good Physician; and " such a Physician ought still daily to improve his mind by an attentive perusal of " scientific books.

" When

" When a sick person expresses himself peevishly or hastily, a good Physician is not
" thereby provoked to impatience; he is mild, yet courageous; and cherishes a cheerful
" hope of being able to save his patient's life: he is frank, communicative, impartial
" and liberal; yet ever rigid in exacting an adherence to whatever regimen or rules he
" may think it necessary to enjoin.

" Should death come upon us under the care of a person of this description, it can
" only be considered as inevitable fate, and not the consequence of presumptuous
" ignorance."

I shall not perhaps find a better occasion than the present, for doing what I conceive to be a justice to the Hindoo Medical men of these provinces; attacked as they have been, somewhat roughly, by Monsieur Sonnerat, in his " Voyage to the East Indies." That Gentleman says that the Indians are mostly all pretenders to some knowledge of medicine; that there is not one Physician amongst them more learned than another; that they are generally individuals who have been Washermen, Weavers or Blacksmiths but a few months before; and, to crown all, that they administer few remedies inwardly, and make little use of ointments or cataplasms. (1.)

In reply to the latter part of this Gentleman's remarks, I shall only offer a perusal of the Tamool Materia Medica, and list of Medical Books contained in this work: to the former, I must say, that either Monsieur Sonnerat has been a little remiss in his enquiries, or that I have been peculiarly fortunate, in meeting with Vytians of a very different description from those he alludes to. That there may occasionally be found, in this, as well as in other countries, men who, with more impudence than education or talents, push themselves into notice, will not be disputed; but it is as certain that there are many Hindoo Physicians who are Doctors by long descent; who, from their early youth, have been intended for the profession, and taught every thing that was thought necessary to be learned respecting it. Not a few of them have I known, who were not only intimately acquainted with all the medical *Sastrums*, great part of which they had by heart; but who, in other respects, were in their lives and manners, correct, obliging, and communicative; and I am happy to see that a character nearly similar to this, has been given of the same description of people in Bengal, by Sir William Jones, who speaks of them in the following terms: " All the tracts on medicine must indeed be studied by the
" Vydyas, (Doctors) and they have often more learning, and far less pride, than any
" of the Brahmins. They are usually Poets, Grammarians, Rhetoricians and Mo-
" ralists, and may in fact be esteemed the most virtuous and amiable of the Hindoos."

There are no medical tracts of any note in Dukhanie: (2.) Such of the Hakeems as have any pretensions to learning, are sufficiently well acquainted with the Persian and Arabic, to read with ease the professional works that are written in these languages; and some of them, by combining a knowledge of the Tamool Materia Medica with the

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(1.) *See Sonnerat's " Voyage to the East Indies and China." Vol. 2d, pages* 136, 137. *English translation.*

(2.) *What is commonly understood by* Dukhanie, *is the language currently spoken by the Mahometans of lower Hindoostan. It has a great affinity with the Hindoostanee of the higher provinces; like it too, it has two different styles, viz. the low jargon of the common people, which is a very poor dialect; and that in use amongst the more enlightened and high cast* Moosulmāns, *which, by containing a great many Arabic, Persian, Sanscrit, and even Tamool and Telingoo words, is rich, copious, expressive, and energetic.*

the opinions and doctrines which they find in the books they peruse, possess a great deal of information, and are in general men of polite manners, liberal minded, and humane.

Operations in Surgery are never performed by the Tamool or Telingoo Doctors; indeed, this branch of medicine is altogether in a most debased and neglected state in India; dislocated joints are reduced, and fractures set, by a class of men called in Tamools காயஙகடடுகிறஆடடுவாணியன *Kāyungkatugara Atuvākiēn*, who also apply leeches in the way that we do. The Mahometan Doctors occasionally bleed, and couch for the Cataract; which last is done in a very clumsy and uncertain manner.

It is with great diffidence that I enter upon the subject comprehended under this division of the work; yet, when I consider how little attention has hitherto been paid to the Tamool Materia Medica, and how scanty are consequently the sources of knowledge regarding it, I am induced to hope that every allowance will be made for whatever defects may appear. Anxious I certainly have been to procure some guide in the investigation, some manual in one or other of the languages of Europe, that might have aided me in the prosecution of so interesting an enquiry; but I looked in vain. I have, therefore, been under the necessity of altogether trusting to what information I could collect from Aghastier's Work (already mentioned,) from Rheede and Rumphius, and from such Vytians and Hakeems as appeared to be the best suited to assist me; together with a minute and laborious examination of the contents of several Native Druggists shops. For the Hindoostanie names of many articles, as well as for much useful information, I am indebted to Dr. Fleming's valuable "Catalogue of "Indian medicinal plants and drugs," a work so well executed, that it is only to be regretted it is not more extensive.

The articles employed by the Tamools in medicine, are extremely numerous; perhaps ten times more so than those of any Materia Medica in Europe; and, in the state of empirical obscurity in which the science of Physic is still sunk in these dominions, it will readily be believed that many substances are daily prescribed, with but trifling virtues, if indeed any, to recommend them. As for those of which I am now about to give some account, I can only say that, in my selection, I have been entirely influenced by the opinions of the Native Practitioners whom I consulted in the research; nor can I, from any experience of my own, aver, that the qualities of many of the different drugs are positively such as they are said to possess. It is true that, to gain the best verbal intelligence respecting them, every exertion in my power has been made; yet, it must also be confessed, that much is still to be performed to bring this branch of Tamool medicine to a state even approaching to perfection. Nay, in the present crude attempt, I am well aware that I have done little more than call the attention of the Medical men of these provinces to a subject, which has hitherto, perhaps, been too much neglected; and I shall, therefore, consider myself as not ill requited for my efforts, if these pages should prove but the happy means of exciting in others a curiosity that may ultimately lead to more extensive undertakings, and more definite and valuable results.

There are other embarrassments which I must here notice, amongst those which I have had to encounter on the present occasion; such as the very imperfect condition in which a great many of the medicines are found in the bazars; old, dry, and often decayed, I have, in several instances, been obliged to take on trust a description of their characterizing taste and smell; at other times, the drug called for was not to be found; so that I was under the necessity of giving an account of it from the observation of others. With such obstacles in my way, it can easily be conceived how great the difficulties I must have combated, in ascertaining the botanical names of the different plants; several of which, it will be observed, I have altogether failed in discovering, and for many of

of those inserted, I am indebted to the kind friendship of the Reverend Doctor Rottler, whose scientific skill, and accurate acquaintance with the Malabar language, so peculiarly fit him for Indian research.

The greater number of the articles mentioned in the following Section, are parts of plants which are Natives of India, and are to be met with in the common jungles, amongst the woods and mountains of the lower tracts of the Peninsula; and more especially, in Travancore; (1) that country so beautiful, so fruitful, so rich, I may say, in vegetable productions; others are brought to us from neighbouring Asiatic territories; a circumstance which greatly adds to the difficulty in ascertaining their botanical appellations.

The names in English, Tamool, Dukhanie, and Arabic, of the description of plants, and the parts of those plants, that are used in medicine in lower Hindoostan.

I. A TREE. *Márum* மரம் (TAM.) —— *Jār* جهاڑ (DUK.) —— *Shujur* شجر (ARAB.) ——

II. A SHRUB. *Chéddic* செடி (TAM.) —— *Rōpe* روپ (DUK.) —— *Nabāt* نبات (ARAB.) ——

III. A CREEPER. *Codie* கொடி (TAM.) —— *Bayl* بیل (DUK.) —— *Khuzzib-bāth* قضيبات (ARAB.) ——

IV. A ROOT (LARGE). *Kálung* கிழங்கு (TAM.) —— *Gudda* گڈّا (DUK.) —— *Ussilie sitábur* اصل سطابر (ARAB.) ——

V. A SMALL ROOT. *Vayr* வேர் (TAM.) —— *Jurr* جڑ (DUK.) —— *Ussil* اصل (ARAB.) ——

VI. BARK. *Puttay* பட்டை (TAM.) —— *Chawl* چھال (DUK.) —— *Kushir* قشر (ARAB.) ——

VII.

(1.) *I cannot help here expressing a regret, that in that singular country, fitted, by climate and soil for the cultivation, perhaps, of every vegetable product which any part of the torrid zone affords, it has never been attempted to rear those articles of the Materia Medica for which the world is now solely indebted to America. Travancore also, no doubt, possesses (notwithstanding the great exertions of the author of the "Hortus Malabaricus"), many curious and useful plants which have not yet come within the reach of scientific investigation.*

VII. MILKY JUICE. *Pawl* பால் (TAM.)——*Dood* دود (DUK.)——*Lubn* لبن (ARAB.)——

VIII. SEED. *Virei* விரை (TAM.)——*Beenge* بينج (DUK.)——*Buzzir* بزر (ARAB.)——

IX. TENDER SHOOTS. *Kolindoo* கொழுந்து (TAM.)——*Kaungla-pât* كنولاپات (DUK.)——*Vurk-lyin* ورق لين (ARAB.)——

X. LEAF. *Elley* இலை (TAM.)——*Paat* پات (DUK.)——*Vurk* ورق (ARAB.)——

XI. BUD. *Aroombu* அரும்பு (TAM.)——*Kulli* كلي (DUK.)——*Zuhér* زهر (ARAB.)——

XII. FLOWER. *Poo* பூ (TAM.)——*Pool* پهول (DUK.)——*Vürd* ورد (ARAB.)——

XIII. FRUIT. *Pullum* பழம் (TAM.)——*Pull* پهل (DUK.)——*Summir* ثمر (ARAB.)——

XIV. GUM. *Pisin* பிசின் (TAM.)——*Gond* گوند (DUK.)——*Sămăgh* صمغ (ARAB.)——

XV. NUT. *Cottay* கொட்டை (TAM.)——*Pull* پهل (DUK.——

ARTICLES OF THE TAMOOL MATERIA MEDICA.

Adalcyunnay ஆதலையெண்ணெய் (TAM.)——OIL OF THE GLACOUS LEAVED PHYSIC NUT.——JATROPHA GLAUCA. VAHL.

The

The Vytians prepare from the seeds of this species of Jatropha, (or, as it has been called, *Croton lobatum*) a kind of oil, which, from its stimulating quality, they recommend as an external application in cases of Chronic Rheumatism, & Paralytic affections.

Addātōdey eilcy ஆடாதோடையிலை (Tam.)—— *Addasara pākoo* (Tel.) ———LEAF OF THE MALABAR NUT.——— JUSTICIA ADHATODA, Lin. ———*Vāchā* (Sans.)

The leaf (1.) and root of this species of Justicia, (to which *Revinus* gave the name of *Ecbolium*), are chiefly employed in medicine by the Hakeems, who suppose them to possess anti-spasmodic virtues, and prescribe them, accordingly, in certain cases of Asthma, and to prevent the return of rigour in intermittent fever. They are both bitterish, and are administered in the form of decoction and electuary.

Adievēdyum அதிவிடயம் (Tam.)———*Uttie vussa* (Tel. and Sans.)

This root is found in the Druggists' shops, in pieces, each about an inch long, and of a whitish colour. It is intensely bitter, and is prescribed by the Tamool Practitioners, in powder and in infusion, as a tonic, and gentle astringent, in long protracted bowel complaints.

Addutinapālay ஆடுதின்னாப்பாலை (Tam.)———*Gādiday gudda purra* (Tel.)———GAUDY BIRTHWORT.———ARISTOLOCHIA BRACTEATA.———*Pāttrabunghā* (Sans.)

This species of Birthwort, which appears to have been first particularly noticed by *Kœnig* in the vicinity of Madras, has the bitterness which distinguishes many of its congeners. An infusion of the dried leaves is employed by the Native Practitioners, as an anthelmintic. When fresh bruised, and mixed with Castor oil, they are considered as a valuable external remedy in cases of *Carapang*.

Alâ vérēi ஆலவிரை (Tam.)———*Bér ka beenge* بڑ کا بینج (Duk.) ———*Murrivittiloo* (Tel.)———SEED OF THE INDIAN FIG TREE.——— FICUS INDICA.———*Négrōta*, also *Vātta* (Sans.)

The small seed of this species of Ficus (which is the great Banyan (2.) tree) is administered by the Tamool Practitioners, in electuary, as a cooling and tonic remedy: the juice of the tender stalks is applied to the teeth and gums, to ease the tooth-ache; it is also considered as a valuable external application to the soles of the feet, when they have become cracked and inflamed. The bark of the tree, the Vytians prescribe as a powerful strengthener and astringent, in *Neer Alivoo* (Diabetes).

Alivérēi

(1.) *The leaves of this beautiful shrub are about three inches long and spear pointed.*

(2.) *For an account of the great Banyan tree, see article* Arasum verei *of this Section.*

Aliverei ஆடிவெரை (TAM.)——*Háleem* حليم (DUK.)——*Hurruf* (ARAB.)—— *Adâlooviltiloo* (TEL.) ——CRESS-SEED.——ARABIS CHINENSIS.——*Rokitâ Surushapum* (SANS.)

The small seed, called *Aliverei* by the Tamools, and which is common in every bazar, is said to be brought to India from China. I have repeatedly sown it, but could not get it to grow in this country; there is, however, little doubt of its being a Cress. The Hakeems are in the habit of prescribing it internally, as a stomachic, and gentle stimulant; the Vytians consider it, when bruised, and mixed with lime juice, as a valuable repellent.

Amkoolâng kalung அமுக்கிறாங்கிழங்கு (TAM.)——*Asgund* اسگند (DUK.)——*Béhmun* (ARAB.)——*Pénnéroogudda* (TEL.)——ROOT OF THE FLEXUOSE BRANCHED WINTER-CHERRY.——PHYSALIS FLEXUOSA, LIN.——*Ushuvâ ghéndi* (SANS.)

The root of this plant, which is of the class *Pentandria*, and the order *Monogynia*, is of a pale colour, and in external appearance, not unlike our Gentian; it has but little sensible taste or smell, but is supposed by the Native Practitioners, to have cooling, deobstruent, and diuretic qualities.

Ananéringie ஆனைநெருஞ்சி (TAM.)——*Burray goktroo* بڑا گوکرو (HIND. AND DUK.)——*Khussuké kúbeer* (ARAB.)——*Yeanugapûlléroo* (TEL.)——PRICKLY FRUITED PEDALIUM.——PEDALIUM MUREX, LIN.——*Ghéjasoodumeostra* (SANS.)

The fresh leaf of this plant, when agitated in water, renders it mucilaginous, in which state it is prescribed by the Natives, in cases of Dysuria and Ischuria. The seeds which are contained in the prickly capsule are supposed to have similar virtues, and are administered in decoction. This plant is called *Caca Mullu* in the Hort. Mal. (1.)

Anâsee poo அனாசிபூ (TAM.)——*Anâspool* اناس پهول (DUK.)——*Badiant Huttaie* (ARAB.)——STAR ANISE.——ILLICIUM ANISATUM. LIN.

This singular capsule, with its seeds, both of which have a taste and smell exactly resembling the Anise of Europe, is brought to India from China; and appears to be very little known to Europeans in these provinces. The Vytians consider it as stomachic and carminative, and prescribe it accordingly; the Mahometans use it to season some

(1.) *Rheede, in speaking of the plant, has these words: "Foliorum succus, uti et "aqua viscosa calorem in renibus praeternaturalem temperat, urinae ardorem restrin- "git, stranguriam amovet, calculum frangit." Vide Hort. Mal. par. X. page* 143.

some of their rich dishes with, and occasionally prepare with it a very fragrant oil. Thunberg found the tree growing in Japan, there called *Skimmi*.

Appākōvay kalung அப்பாக்கோவைக்கிழங்கு (TAM.)———ROOT OF THE BEAKED BRYONY.———BRYONIA ROSTRATA. ROTTL.

This root appears in the bazars in pieces about the size of a finger, and of a light grey colour; they have no particular smell, but have a slightly sweetish and mucilaginous taste. The article is used internally in electuary, in cases of Piles; in powder, it is occasionally prescribed as a demulcent in humoural Asthma.

Arálivayr அரலிவேர் (TAM.)———*Cannér kéjurr* کنیر کی جر (DUK.)———*Ghénnéru vayroo* (TEL.)———OLEANDER.———NERIUM ODORATUM.———*Kárrávcera* (SANS.)

The bark of the root, and the sweet smelling flowers of this beautiful shrub, are considered by the Native Practitioners as powerful repellents. The root itself, taken internally, acts as a poison, and is frequently resorted to, for the purpose of self-destruction, by the Indian women, when tormented with jealousy. The plant is the *Bélutta-aréli* of the Hortus Malabaricus.

Arásum vérei அரசம்விரை (TAM.)———*Anipeepul ké beenge* انی پیپل کی بینج (DUK.)———*Rāvivittiloo* (TEL.)———SEED OF THE POPLAR LEAVED FIG TREE.———FICUS RELIGIOSA, LIN.———*Pipala* (SANS.)

The small, smooth, whitish, and globular seeds of this large, beautiful, and sacred tree, are said by the Vytians to possess cooling and alterative qualities, and are prescribed in electuary and powder.

On pricking or bruising the stem of the *Arasum* tree, as well as that of the common Banyan (1.) tree (*Ficus Indica*), a white glutinous juice exudes, with which the Natives prepare a sort of bird-lime, called in Dukhanie *Shélim*.

Another name for the Arasum tree in Sanscrit is *Chaladala*; in Cyngalese it is *Boga*; in Malays *Caju Bodi*; and it would appear to be the *Areālu* of the Hortus Malabaricus.

Arghum vayr அறுகம்வேர் (TAM.)———ARGHUM GRASS ROOT.———AGROSTIS LINEARIS. KŒN.———*Doorvā* (SANS.)

The roots of the beautiful *Arghum*, which the Tamools call this species of Grass, the

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(1.) *This large, beautiful tree, with its racinating branches, is called in Tamools* Ala marum, *in Dukhanie* Bur, *and in Sanscrit* Vatta. *Nearly similar names are bestowed on another species of Banyan tree (the* Ficus Benghalensis,*) which is in Sanscrit* Vata, *in Dukhanie* Ber, *in Tamools* Ecchie marum *and* Kull Ecchie marum, *and in Malayalum* Itti Alu.

the Native Practitioners use in preparing, by decoction, a pleasant tasted and cooling diet drink. The Grass itself, which in the upper provinces of Hindoostan, is termed *Dub*, and in Telingoos has got the appellation of *Gérikékassoovoo*, is held in high estimation by the Indians. Its good qualities are celebrated in their sacred writings, and it is reckoned the sweetest and most nutritive food for cattle of all descriptions. The Dukhanie name of the plant is هرياली Hárrnālie. It grows in abundance, particularly in moist situations; and differs from its congener, the Fiorin or creeping bent Grass (Agrostis Stolonifera. Lin.) chiefly by the latter having a Panicle, while the former has *Spicas subquaternas digitatas et culmum repentem.*

Attie puttay அத்திப்பட்டை (TAM.)——*Gullér ke chawl* گولر کي چهال (DUK.)——*Kushirie.* *Jémeez* (ARAB.)——*Maydiputtā* (TEL.)——BARK OF THE COUNTRY FIG TREE.——FICUS RACEMOSA. LIN.——*Oodumburrā* (SANS.)

The bark of this species of *Ficus* the Native Practitioners suppose to have particular virtues when prescribed in cases of Hematuria and Menorrhagia. It is given in electuary and decoction. When ground very small, and mixed with the fine powder of some other barks, and Gingilie oil, it is considered as a valuable external application in cancerous affections. In Malayalum the tree is called *Atti-alu.*

Avāray ஆவாரை (TAM.)——*Turwér* ترور (DUK.)——*Tangayree* (CAN.)——*Tangédoo* (TEL.)——THE EARED CASSIA.——CASSIA AURICULATA. LIN.——*Mayhārie* (SANS.)

The small, flat, pleasant tasted, heart-shaped seeds of this species of Cassia the Vytians reckon amongst their refrigerants and attenuants, and prescribe them, in electuary, in cases in which the habit is preternaturally heated, or depraved. They also consider the powder of the dry seeds as a valuable external remedy, (blown into the eye) in certain stages of Ophthalmia. The *Avāray* is a common jungle shrub, and has very beautiful yellow flowers.

Avérie அவுரி (TAM.)——*Neelie* (TEL.)——INDIGO PLANT.——INDIGOFERA ANIL. LIN.——*Vishashōdānie* (SANS.)

In addition to what I have said of the use of this plant amongst the Tamools, under the head of *Indigo*, in the 1st Section of this Catalogue, I shall here observe, that the root of it is reckoned amongst those medicines which have the power of counteracting poisons; it is administered in decoction. This is the *Ameri* of the Hortus Malabaricus, a decoction of the root of which, Rheede informs us, is given, on the Malabar coast, in Gravelish complaints.

Ayāpánie ஆயாபானி (TAM.)——AYAPANIE.——EUPATORIUM AYAPANA. VENTENAT.

This

This plant, which was originally brought to India from the Isle of France, is as yet but little known amongst the Native Practitioners; though, from its fragrant smell, and external appearance, they make no doubt of its being a valuable medicine. As an internal remedy, it has certainly much disappointed the expectations of the European medical men of these provinces. An infusion of the leaves is a pleasant diet drink; and, when fresh and bruised, they are one of the best and safest applications I know for cleaning the face of a foul spreading ulcer.

Bánghie பாங்கி (TAM.)——*Bengh* بنگ (PERS.)

See article *Majum* in this Section.

Bit-laban بت لابان Also *Sochul* and *Kalanumuk* (HIND.)

This medicine, Dr. Fleming (1.) informs us, is of great estimation amongst the Hindoos of upper India. It is prepared by fusing together, for about seven hours, in an earthen pot, an impure Muriate of Soda, called Samur, (2.) and Emblic Myrobolans, in the proportion of fifty-six pounds of Muriate of Soda, and twenty pounds of the dried Myrobolans.

Bit-laban, Dr. F. adds, is generally used as a tonic in Dyspepsia and Gout, as a deobstruent in obstruction of the spleen, and mesenteric glands, and as a stimulant in chronic Rheumatism, and Palsy. It is also considered as a vermifuge

It would appear that Mr. Accum, on analysing four hundred and eighty grains of the medicine, which was sent to England, found that that quantity contained Black Oxide of Iron six grains, Sulphur fourteen, Muriate of Lime twelve, and Muriate of Soda four hundred and forty-four; which, taken together, and allowing a loss of four grains, make up the four hundred and eighty.

Brumādundoo பிரமதண்டு also *Brumarukāsh* (TAM.)—— *Fāringhie Dātūrā* فرنگی دهتورا (DUK.)——*Shiāl Cántá*, also, *Burbhānd* (HIND.) ——JAMAICA YELLOW THISTLE.——ARGEMONE MEXICANA, LIN.—— *Brumādundie* (SANS.)

The bitter tasted, yellow juice of the tender stalks and leaves of this plant, (the seed of which, in the West Indies, is used as a substitute for Ipecacuan) is considered by the Indians as a valuable remedy in Ophthalmia, dropt into the eye and over the Tarsus. There is, besides, an oil prepared from the small dark coloured seed, called *Brumādundoo unnay*, which the Hakeems esteem as an excellent external application in such head aches as are brought on by exposure to the Sun's rays. The Vytians recommend it, as a liniment, for a species of *Carapang* which attacks the head, and is called *Pódóghoo* (Scald head). It is, besides, purgative and deobstruent, and is also used for the domestic purpose of burning in lamps.

Caar

(1.) *See Catalogue of Indian medicinal plants and drugs, pages* 54, 55.

(2.) *This Salt, called* Samur, *appears to be got from a salt lake of that name near* Mirzapore.

Caar Noochie கருநொச்சி (Tam.)———JUSTICIA GANDARUSSA. Lin.———*Neelā Nirghoondee* (Sans.)

This is used by the Vytians, in decoction, in chronic Rheumatism attended with swellings.

Caat āmunáka காட்டாமணக்கு (Tam.)———*Bâgbārindā* (Hind.)———*Adivie Amidā* (Tel.)——ANGULAR LEAVED PHYSIC NUT.——JATROPHA CURCAS. Lin. ——— *Kānáná hérundum* (Sans.)

The seeds of this species of Jatropha, called in Tamools *Caat amunaka moottoo*, are purgative, but very uncertain in their operation; proving sometimes violent, like those of the *Nervalum*, though they are naturally milder. Before administering them, they should be cleared from the thin filament in which they are closely enveloped; after which two or three may be taken as a dose. The leaves, which are five anguled, are considered as discutient, and the milky juice of the plant is supposed to have a detergent and healing quality. The nut is called in Dukhanie جنگلی ارنڈي کي بينج *Junglie érundie ké beenge*, and in Arabic *Dūndébirrie*.

A fixed oil, (called in Canarese *Mara háráln unnay*) is prepared from the seeds of the *Caat amunaka*, which is reckoned a valuable external application in cases of Itch and Herpes; it is also used in chronic Rheumatism, and for the domestic purpose of burning in lamps.

That species of Jatropha, called by the English the Coral plant, or French Physic Nut Bush, (Jatropha Multifida) is cultivated in many Gentlemen's gardens, but merely for the beauty of its red flowers.

Caat Attie poo காட்டாத்திப்பூ (Tam.)———DOWNY MOUNTAIN EBONY.———BAUHINIA TOMENTOSA. Lin.———*Usmādughā* (Sans.)

The small dried buds and young flowers of this species of *Bauhinia*, which is the *Canschena puu* of the Hort. Mal., the Native Practitioners prescribe in certain flux cases: they have little sensible taste or smell, tho' the leaves of the plant, when fresh and bruised, have a strong, but not unpleasant, odour. Rheede tells us, in the H's. M's, (Part I. page 64) that a decoction of the root of the bark is given, on the Malabar Coast, in cases where the Liver is inflamed.

Caat Cārnaykálung காட்டுக்கருணைக்கிழங்கு (Tam.)———*Junglie kūnda ka gudda* جنگلي کنڈي کا گڈا (Duk.)———*Adivie cunda guddā* (Tel.)——WILD CARNAY ROOT.——DRACONTIUM POLYPHYLLUM. Lin.———*Kānáná Cunda* (Sans.)

This root, after having undergone certain preparations, to subdue a little its acrimony, is supposed to possess anti-spasmodic qualities, and is considered as a valuable remedy in asthmatic affections, given to the quantity of twelve or fifteen grains in the course of the day. It is also one of the many remedies the Natives use in cases of Hemorrhois (Piles:) in the dry condition in which we find it in the bazars, it has, though faint, a smell not unlike that of Musk.

Caat

Caat koorundoo unnay காட்டுக்குருந்தையெண்ணெய் (Tam.)——THORNY TRICHILIA, OIL OF.———TRICHILIA SPINOSA. Willd.

From the berry of this thorny plant, is prepared a warm oil, which the Native Practitioners consider as a valuable application in chronic Rheumatism and Paralytic affection.

Caat Moorungy vayr காட்டுமுருங்கைவேர் (Tam.)——*Junglie Moonghie ké jurr* جنگلی منگهی کی جڑ (Duk.)——*Adivic Moonāgā vayroo* (Tel.)———WILD MOORUNGY ROOT.——HEDYSARUM SENNOIDES. Willd.——*Kānáná Shigroo* (Sans.)

This root, which possesses a considerable degree of warmth, is prescribed, as a tonic, in certain cases of Fever; it is also supposed to be a valuable remedy in Rheumatic affections of long standing, given in decoction. With the bark of the root, ground small, and mixed with Gingilie oil, is prepared a liniment which the Vytians recommend, as an external application, in Paralytic complaints, and in Lumbago.

Caat Siragum காட்டுசீரகம் (Tam.)——*Kālie Zeerie* کالی زیری (Duk.)———*Adivie Zeelā kárá* (Tel.)——PURPLE FLEABANE.——VERNONIA ANTHELMINTICA. Lin.——*Kānáná Zeerākā* (Sans.)

The seeds of this Syngenesious plant, are extremely bitter, small, and dark coloured. They are considered as powerfully anthelmintic, and are also an ingredient of a compound powder which is occasionally prescribed in cases of Snake bites. Rheede tells us that an infusion of them is given, on the Malabar coast, for Coughs and in Flatulencies. See Hort. Mal. part 2d, page 40.

Caat mālliká vayr காட்டுமல்லிகைவேர் (Tam.)——*Adivie māllévayroo* (Tel.)—— ROOT OF THE NARROW LEAVED JASMINE.——JASMINUM ANGUSTIFOLIUM. Lin.——*Kānáná mullikā* (Sans.)

This bitter root, ground small, and mixed with powdered *Vassumboo* (the root of the *Acorus Calamus*), and lime juice, is considered as a valuable external application in cases of Ring-worm and Herpes. Another Sanscrit name of the plant is *Asphota.*

Cádálay poolippoo neer கடலைபுளிப்புநீர் (Tam.)——*Boothácirkā* بوت کا سرکه (Duk.)——*Khulkéāsujirnáhūd bāshid* (Arab.)——

The dews of the night, falling on cloths spread over the Bengal Horse Gram (*Cicer Arietinum*) whilst growing, are rendered slightly acid: the liquor wrung out of the cloths is recommended by the Vytians as a cooling drink, and is used by them as a common menstruum for medical purposes.

Cádápum

Cádépum vayr கடப்பம்வேர் (Tam.)——*Kānitee vayroo* (Tel.)——ROOT OF THE CLUSTERING EUGENIA.——EUGENIA RACEMOSA. Lin.——*Neepā* (Sans.)

This root has a slightly bitter taste, and is considered by the Native Practitioners as a valuable medicine, on account of its aperient, deobstruent, and cooling qualities: it is given in decoction. The seeds and bark are also employed; the latter, which is of a reddish colour, is said to possess virtues similar to those of our Cinchona.

Cāmāchie pilloo காமாட்சிபில்லு also *Cāvātum pilloo* (Tam.)——*Gunjeni ka gās* گنجني کا گهاس (Duk.)——*Gund-beyl* (Hind.)——*Gowr-gceā* (Pers.)——*Cāmunchie poorie* (Tel.)——*Aschur* (Arab.)——SPICE GRASS.——ANDROPOGON SCHOENANTHUS. Lin.——*Boostrunum* (Sans.)

An infusion of this aromatic tasted grass is given to children, to assist digestion: it is previously toasted.

Cānchoric vayr காஞ்சோரிவேர் (Tam.)——*Doolághondi vayroo* (Tel.)——CANCHORIE ROOT.——TRAGIA INVOLUCRATA. Lin.——*Doostpārishā* (Sans.)

This small root has, in its dry state, in which only I have seen it in the bazars, no sensible taste or smell; the Vytians, however, reckon it amongst those medicines which they conceive to possess virtues in altering and correcting the habit in cases of *Mayghum* (Cachexia), and in old venereal affections attended with anomalous symptoms; and Rheede, (1.) in speaking of the same root, has these words "Conducit in febre ossium, ac servit pro pruritu corporis." He further adds "in decocto data, urinam suppressam movet."

Cāray chéddie காரைச்செடி (Tam.)——*Tsjérou Kárá* (Mal.)——*Bālusoo Kurā* (Tel.)——THORNY CARAY.——WEBERA TETRANDRA. Willd.——*Nâgá Bullā* (Sans.)

A decoction of the edible leaves of this plant is prescribed in certain stages of Flux cases, and the root is supposed to have anthelmintic qualities. Neither of them has much taste or any peculiar smell. The fruit is eaten by the common people.

Cārin Chémbé கருஞ்செம்பை (Tam.)——*Nullā Somuttie* (Tel.)——PURPLE FLOWERED CORONILLA.——CORONILLA PICTA (FLORE PURPUREO)——*Kristnāh Rājum* (Sans.)

This is a plant held in high estimation by the Tamools, as well on account of the great

(1.) *The Canchorie is the* Schorigénam *of the Hort. Mal.*

great beauty of its delicate purple flowers, as from the virtues the leaves are said to possess: these are invariably employed, when they can be obtained, in such cases as require poultices to hasten suppuration; which they form by being made warm and mixed with a little Castor oil. The leaves smell like fresh clover, and are food for cattle.

Cārookoovā elley கருகூவாயிலை (Tam.) ——— CAROOKOOVA LEAF.———ZYZIPHUS TRINERVIUS. Rottl. ——— *Vatadéllā* (Sans.)

The leaves of this species of *Zyziphus* have but little taste or smell. A decoction of them, in conjunction with others of the same nature, is occasionally prescribed to purify the blood in cases of Cachexia, and in Venereal complaints of long standing. The Telingas call this tree *Kukoopālā.*

Cārpoorā Selāssut கர்ப்பூரசிலாசத்து (Tam.)———*Cārpoorā Sillājittoo* (Tel.)

This is a beautiful, crystallized, foliated Gypsum, which the Vytians use for the same purposes that the Africans (1.) at the Cape do, viz. sprinkling, when powdered, on foul ulcers.

Cātrighondoo கத்திரிகோநது (Tam.)

Catrighondoo is properly the Dukhanie name of a light coloured species of Gum, found in the Druggists' shops, in small irregular pieces. It has a slightly acid taste, and seems to be less soluble in water than Gum Arabic. It is considered as a stomachic and tonic, and is prescribed, in electuary, in conjunction with certain aromatics.

Cittrámoolum சித்திரமூலம் (Tam.)——— *Chitturmol* چترمول (Duk.)——— *Chitā* (Hind.)——— *Shiturudge* (Arab.)———CEYLON LEADWORT.———PLUMBAGO ZEYLANICA. Lin.——— *Chitraca* (Sans.)

The Natives prepare a kind of paste, made with the bruised fresh bark of the root of this plant, and rice congie, which they apply to Buboes in their incipient state: it acts as a vesicatory.

The *Cittrámoolum* is a perennial plant, which seldom reaches above five feet in height, shooting up in numerous tender stalks. The leaves are upwards of three inches long, and nearly two broad, terminating in sharp points. This appears to be the *Tumba codivéli* of the Hort. Mal.

Cooringā குறிஞ்சா (Tam.)———*Automél* اوتمل (Hind.)———VOMITING SWALLOW WORT.———ASCLEPIAS VOMITORIA. Kœn.

The

(1.) *See Thunberg's Travels, Vol. 1st, page 167.*

The root of this plant, as it appears in the bazars of this part of India, is thick, twisted, of a pale colour, and of a bitterish and somewhat nauseous taste. The Vytians prize it for its expectorant and diaphoretic qualities, and prescribe it, in infusion, for the purpose of gently vomiting children who are much troubled with Phlegm; and also in Flux cases, in which it would appear to prove beneficial, from possessing virtues somewhat resembling that of our Ipecacuan.

Coondoomunny vayr குண்டுமணிவேர் (TAM.)——WILD JAMAICA LIQUORICE ROOT.——ABRUS PRECATORIUS. LIN.——*Goonjā* (SANS.)

This root, Dr. Fleming tells us, so exactly coincides with Liquorice root in appearance and medicinal qualities, that it is often sold for it in the bazars in Bengal, where its small seeds, called *Retti*, are used as weights. The Hindoostanie name of the plant is *Gunchá*, and it is the *Konni* of the Hortus Malabaricus.

Cooroovingie vayr குருவிஞ்சிவேர் (TAM.)——*Pālé ké jurr* پالی کی جڑ (DUK.)——ROOT OF THE BOX LEAVED EHRETIA.——EHRETIA BUXIFOLIA. ROXB.

This root has, in its more succulent state, a sweetish and somewhat warm taste; and is reckoned by the Vytians amongst those medicines which assist in altering and purifying the habit in cases of Cachexia, and Venereal affections of long standing. It is commonly prescribed in decoction. The Hakeems consider it as an antidote to vegetable poisons.

Coottivélā குட்டிவிளா also *Nilāvoellā* (TAM.)——*Booien kávite* بھوین کویت (DUK.)——*Nélāvélágá* (TEL.)——COOTTIVELLA.——FERONIA ELEPHANTUM. VAR.——*Bookāpitum* (SANS.)

The young leaves of this variety of *Feronia Elephantum* have, when bruised, a delightful smell, very much resembling that of Anise. They are considered as stomachic and carminative, and are prescribed in the indigestions and slight bowel complaints of children. The leaves of the Wood Apple tree *(Vúllām marum)* have similar virtues. See article *Gum Arabic (country)* in the 1st Section of this Catalogue.

Coruttei கொரட்டை (TAM.)——*Avágoodá* (TEL.)——CORUTTEI.——TRICHOSANTHES PALMATA. ROXB.

The fruit of this species of *Trichosanthes*, pounded small, and intimately blended with warm Cocoa-nut oil, is considered as a very valuable application for cleaning and healing those offensive sores which sometimes take place inside of the ears. The same preparation of it is supposed to be a useful remedy, poured up the nostrils, in cases of Ozæna.

Cumbi

Cumbi pisin கம்பிப்பிசின் (Tam.) ——— *Dik'millie* ڈکمالي (Duk.) ——— CUMBI GUM.

This is a strong smelling Gum resin, not unlike Myrrh in appearance, and possessing nearly similar virtues; it is, however, far more active, and ought, on that account, to be prescribed in very small doses. As an external application, it is employed, dissolved in spirits, in cleaning foul Ulcers, and preventing mortification. I have not been able to ascertain from what plant it is procured, or whence it comes.

Cundungkátri vayr கண்டங்கத்திரிவேர் (Tam.) ——— *Dorlé ké jurr* ڈورلي کي جر (Duk.) ——— *Ussilibādenjān burrie* (Arab.) ——— *Vānkooduvayroo* (Tel.) ——— ROOT OF THE JACQUIN'S NIGHTSHADE. ——— SOLANUM JACQUINI. ——— *Kuntākāri* (Sans.)

The small, bitterish and sub-acid fruit, as well as the root, of this species of *Solanum*; which in Hindooie is called *Kootaya*, the Native Practitioners consider as expectorant. They are prescribed accordingly, in Coughs, Consumptive complaints, and Humoural Asthma; and generally in the form of decoction, electuary, or pills.

Cunjām koray கஞ்சாங்கோரை (Tam.) ——— *Suffaid Toolsie* سفيد تلسي (Duk.) ——— *Bādroogé abbeez* (Arab.) ——— *Kookā Toolāsie* (Tel.) ——— WHITE BASIL OR COUNTRY TEA. ——— OCIMUM ALBUM. Lin. ——— *Veeshvā Toolāsie* (Sans.)

The leaves of this species of Basil have a pleasant aromatic taste, and an agreeable smell. They are considered by the Natives as stomachic, and the juice of them is prescribed in the Catarrhs of children; an infusion of them is also much used, as a grateful and pleasant drink, by such Europeans as cannot afford to purchase tea. Another Sanscrit name of this plant is *Arjaca.*

Elandéi vayr இலந்தைவேர் (Tam.) ——— *Bayr ké jurr* بير کي جر (Duk.) ——— *Uslie suddir* (Arab.) ——— *Régōovayroo* (Tel.) ——— ROOT OF THE JUJUB TREE. ——— ZIZYPHUS JUJUBA. Lin. ——— *Budderie* (Sans.)

A decoction of this rather insipid root the Vytians prescribe, together with sundry warm seeds, as a drink in certain cases of Fever, and in Bowel affections. The *Elandei marum* is a beautiful tree, with small leaves of a deep green colour and almost round. In Sanscrit it is called *Ber*, and in Arabic *Zatuzze-wanib.*

Elávum pisin இலவம்பிசின் (Tam.) ——— *Huttiān ká gond* خطميان کا گوند (Duk.) ——— *Boorugābunka* (Tel.) ——— GUM OF THE COTTON TREE. ——— BOMBAX PENTANDRUM. Lin. ——— *Tshāl Mullie* (Sans.)

A solution

A solution of this Gum is given, in conjunction with spices, in certain stages of Bowel complaints. We are told by Rumphius that the inhabitants of the island of Celebes are in the habit of eating the seeds of the Cotton tree.

Elékŭllie இலைக்கள்ளி (TAM.) ——— *Puttéoon ké saynd* پتوں کی سینڈ (DUK.) ——— *Vurki Zukkoom* (ARAB.) ——— *Akoojémoodoo* (TEL.) ——— OLEANDER LEAVED SPURGE. ——— EUPHORBIA NERIIFOLIA. LIN. ——— *Puttrākārie,* also *Seej* (SANS.)

This tree grows to a good height, differing, in that respect, from *Shuddraycullie* and *Tirugkoocullie*; and it would appear to have got its Tamool name from having leaves of considerable size, which neither of the others have: they are of a yellow-green colour.

The white juice of this species of Euphorbium, (1.) the Native Practitioners prescribe, internally, as a purge and deobstruent, in those Visceral obstructions and Dropsical affections which are consequent of Intermittent Fever. It is also, when mixed with Margosa oil, used as an external application, in such cases of contracted Limb as are brought on by ill treated Rheumatism.

This plant is the *Daun Sudu sudu* of the Malays. The Javanese, Rumphius tells us, consider the young leaves as stomachic.

Eloopéi puttay இலுப்பைப்பட்டை (TAM.) ——— *Mohé ké chawl* موہی کی چھال (DUK.) ——— *Ippā putta* (TEL.) ——— BARK OF THE LONG LEAVED BASSIA. ——— BASSIA LONGIFOLIA. LIN. ——— *Mādookā* (SANS.)

The juice of the bark of this very lofty tree is prescribed in Rheumatic complaints. The Hindoostanie name of the tree is *Māhwa.*

For an account of the uses of the flowers and expressed oil of the *Eloopéi,* see Sections 6th and 7th of the 2d Catalogue of this work.

Emboorel இம்பூறல் also *Ramiseram vayr* (TAM.) ——— CHAY ROOT PLANT. ——— OLDENLANDIA UMBELLATA. LIN.

The small, white, numerous leaves of this low growing plant, are slightly bitter, and unpleasant to the taste; the Native Doctors consider them as expectorant, and prescribe them, accordingly, in complaints of the Chest. When dried and pounded, they are also mixed with flour, and made into cakes, which are eaten by such as suffer from Consumptive or Asthmatic affections.

See article Chay root in the 4th Section of this Catalogue.

Erupovel இருப்புவேல் (TAM.) ——— *Erima pā vel* (MAL.)

The

(1.) *Rheede tells us that the bark of the root is of use in Dropsy, and that the leaves have a diuretic quality. Vide Hort. Mal. Part 2d, page 84.*

The root of this plant, which, as it appears in the bazars, has but little sensible taste or smell, is reckoned amongst those medicines which have alterative and diaphoretic virtues, and are prescribed in cases of Cachexia, Scrophula, and Syphilis. Rheede says the plant of itself is truly cephalic.

Ganjah கஞ்சா (TAM. DUK. AND MALAY) ——— *Kánub* قنب (ARAB.) ——— HEMP. ——— CANNABIS SATIVA. WILLD.——— *Vijya*, also *Ganjica* (SANS.)

Ganjah is the Tamool name of the plant from which *Bangie* and *Mojum* are prepared; (which last see.)

The leaves are frequently added to Tobacco, and smoaked, to increase its intoxicating power; they are also sometimes, given in cases of Diarrhœa, and, in conjunction with Turmeric, Onions, and warm Gingilie oil, are made into an application for painful, swelled, and protruded Piles. In Malays this plant is called *Ginji Lacki Lacki*; it is the *Kalengi Cansjava* of the Hort. Mal.

Gewla கேவுலா (TAM.) ———

Gewla or Gowla is, strictly speaking, the Dukhanie appellation of brown coloured seeds about the size of those of the *Coriandrum Sativum*, but oval; they have a pleasant, sub-aromatic, and mucilaginous taste, and are considered as cardiac and nourishing. They are prescribed in powder, in doses of half a Pagoda weight. From what tree or plant they are obtained, I have not been able to learn.

Ispoghol virei இசுப்புகோலவரை (TAM.) ——— *Ispoghul* اسپغول (PERS. AND DUK.) ——— *Buzray kotúnah* (ARAB.) ——— SPOGEL SEED. ———PLANTAGO ISPAGHUL. ROXB.

The seeds are of a very cooling and mucilaginous nature, and are, on that account; much prized by the Native Practitioners, who prescribe an infusion of them in cases of Gonorrhœa, Catarrh, and in Nephritic complaints. This is one of the few articles of the Tamool Materia Medica the virtues of which are so well ascertained by the English inhabitants of India, as to have rendered their use common in the Regimental Hospitals. The plant is cultivated in upper Hindoostan,

Kâddil Toyngâ கடலதேஙகாய (TAM.) ———*Diryākā Nāril* دریاکانارِیل (DUK.) ——— *Sāmootrāpoo Tenkāyā* (TEL.) ——— SEA COCOA-NUT.———COCOS MALDIVICA.——— *Ubdie Narikaylum* (SANS.)

This species of Cocoa-nut is generally brought to India from the Maldives and Sechelles islands. It is convex on one side, and almost flat on the other, oblong, and somewhat pointed at both ends. The shell is dark coloured, and contains a kernel not unlike that of the ordinary Cocoa-nut.

The

The Vytians occasionally prescribe it, given in woman's milk, in cases of Typhus Fever; it is also said to be an anti-scorbutic and anti-venereal. On Ceylon these nuts are called *Zee Calappers*, at the Maldive islands *Tavarcare*.

Kādukāi கடுக்காய் (TAM.) ——— CHEBULIC MYROBOLAN.—— ——TERMINALIA CHEBULA, RETZ.———*Haritakie* (SANS.)

The powder of the flower of this plant is prescribed, as a slight astringent, in Bowel complaints.

See article *Myrobolan* (*Chebulic*) in the 1st Section of this Catalogue.

Kākācollie vérĕi காக்காக்கொல்லிவிரை (TAM.) ———*Kākmārikė beenge* کاکماری کی بینج (DUK.) ———*Cākichėmpoo vittiloo* (TEL.) ———COCCULUS INDICUS.———MENISPERMUM COCCULUS. LIN.———*Kākāmāri* (SANS.)

The name Cocculus Indicus is, in all probability, taken from the Tamool appellation of the article, which signifies "the Crow killing seed." The plant is the *Tuba Bidji* of the Malays, and the *Natsjatam* of the Hortus Malabaricus.

This narcotic berry, which grows in abundance in the woods of the Southern provinces and in Travancore, is employed by the Native Practitioners, as a useful external application, in cases of inveterate Itch and Herpes: on such occasions, it is beat into a fine powder, and mixed with a little warm Castor oil. It is also used, formed into a sort of paste, with moistened rice, for intoxicating birds and fish, in order to catch them.

Kālichikāi கழச்சிக்காய் (TAM.)———*Gudgéga* گجگا (DUK.)——— ——*Cāt-cāleji* (HIND.)——— *Gétsākāia* (TEL.)———GREY BONDUC NUT. ———GUILANDINA BONDUCCELLA. LIN.———*Koobayrātchie* (SANS.)

The kernels of the light grey coloured nuts of this species of *Guilandina* are very bitter, but not unpleasant to the taste; they are supposed by the Native Practitioners to possess powerful tonic virtues, and are prescribed in cases of Intermittent Fever, in conjunction with some powdered spice. When pounded small, and mixed with Castor oil, they form a valuable external application in incipient Hydrocele, Another Sanscrit name for the Guilandina Bonduccella (1.) is *Pati Caranja*.

Kāndāmoorgārittum கண்டாமிருகரத்தம் (TAM.) ——— DRAGON'S BLOOD.———CALAMUS DRACO. In

(1.) *Rumphius has informed us that the plant producing the* Kalichikai *is called* Catti Catti *by the Malays, He says the seeds are of a binding quality, and that the inhabitants of Amboyna are in the habit of eating them, from a notion that they will make them hardy, and invulnerable in war.—See Rumphius, Tom V. page 90.*

In addition to what has already been said of this article, in the 1st Section of this Catalogue, I have to observe, that the Hindoostanie term for it is *Heeradewkee*, and the Persian *Khoon-syowshan*.

Kārroovēlum puttay கருவேலம்பட்டை (TAM.)——— *Kālikikēr kē chāwl* کالی کیکر کی چھال (DUK.) ——— *Cushéréumoghylān āssoéd* (ARAB.) ——— *Nullātoomā puttā* (TEL.) ——— BARK OF THE INDIAN GUM ARABIC TREE. ——— ACACIA ARABICA. ROXB. ——— *Kristnāh Kādeera*, also *Bābūra* (SANS.)

This bark is considered as tonic. An infusion of it is prescribed in cases of extreme langour, and particularly in that debility occasioned by the bites of certain snakes, which are sometimes accompanied with spitting of blood and voiding it by urine. A strong decoction of it the Vytians use as a wash, in cases of foul Ulcer; and the fine powder, mixed with Gingilie oil, they recommend, as a valuable external application, in Cancerous affections. The *Karroovēlum pisin*, or gum of the *Karroovelum*, is substituted, all over India, for the real Gum Arabic. (See article *Gum Arabic* in the 1st Section of this Catalogue.) The pericarp of the *Karroovēlum* is between five and six inches long, and is divided into separate lobes, each of which contains two small flat astringent seeds.

Kārpoorāwullie கற்பூரவள்ளி (TAM.)——— *Sitākē pūngērie* سیتاکی پنجیری (DUK.) ——— *Vurdéfrāsioon* (ARAB.) ——— BURRAGE. ——— LAVENDULA CARNOSA. LIN.

The juice squeezed from the fresh leaves of this plant, mixed with pounded sugar candy, the Native Practitioners prescribe as a remedy in cases of sore throat: they also prepare with it, in conjunction with the juices of other herbs, and Gingilie oil, a kind of cooling liniment, to be rubbed upon the head.

Kāruwā puttay கருவாப்பட்டை (TAM.) ——— CINNAMON. ——— LAURUS CINNAMOMUM. LIN.

This the Natives consider as a valuable stomachic, and grateful stimulant, and prescribe it accordingly. See article *Cinnamon* in the 1st Section of this Catalogue.

Kaundum காந்தம் (TAM.) ——— *Chémuk puttir* چمک پتھر (HIND. AND DUK.) ——— *Huzéré méknātees* (ARAB.) ——— MAGNET. ——— MAGNES.

The Vytians suppose this substance to possess tonic and deobstruent qualities; and prescribe the powder of it, in conjunction with aromatics and Sulphur, in cases of Consumption, Dropsy and Jaundice.

Kilānélly

Kilānělly கீழாநெல்லி (TAM.)——*Booin Āoonlāh* بهوئين اونله (DUK.)——*Nēlā ooshirikēh* (TEL.)——ANNUAL PHYLLANTHUS.——PHYLLANTHUS NIRURI. LIN. —— *Boovooshirum* (SANS.)

The white root, bitter leaves, and tender shoots of this plant, are all used in medicine by the Indians, who consider them as deobstruent, diuretic and healing: the two first are generally prescribed, in powder or decoction, in cases of an over-secreted, acrid bile, and in Jaundice; an infusion of the latter, together with Vendéum seed, is supposed to be a valuable remedy in chronic Dysentery.

Kilioorum puttay கிலியூருப்பட்டை (TAM.)——*Pātānnie lode* پتّاني لود (DUK.) —— *Kāiyphul* (HIND.) —— *Darshishan* (ARAB.) ——KILIOORUM BARK.——*Soogundie* (SANS.)

This is a white, slightly aromatic, pleasant tasted bark, found in many Indian bazars. It is held in high estimation by the Native Practitioners, for its stomachic qualities, and bears a strong resemblance, in its external appearance, to our *Canella Alba*, but is not nearly so warm or pungent. The botanical name of the tree from which it is obtained, has not been, I believe, hitherto ascertained. Captain Hardwicke (1.) saw the *Kaiyphul* growing amongst the mountains betwixt Hurdwar and Sirinagur, and places it amongst plants of the class *Cryptogamia*, and order *Filices*: the red fruit of it, he says, is much esteemed by the Natives.

Kiréndinyāgum கிரந்திநாயகம் (TAM.)——WHORL FLOWERED RUELLIA.——RUELLIA STREPENS. LIN.——*Gréndie Tógārum* (SANS.)

The small, purple coloured leaves and berries of this low growing plant, are sub-acrid and bitterish to the taste. When bruised, and mixed with Castor oil, they form a valuable application in cases of children's Cārpangs.

Kolinjie vayr கொளிஞ்சிவேர் (TAM.) —— *Nāringe ke jurr* نارنج كي جڑ (DUK.)——*Usslie Naringe* (ARAB.) ——*Kichidie vayroo* (TEL.) —— ROOT OF THE ORANGE TREE.——CITRUS AURANTIUM. LIN. —— —— *Swādoo Naringa* (SANS.)

This is chiefly used in preparing, by infusion, a pleasant drink for the sick; it is also considered as a stomachic.

Kōlung

(1.) See *Asiatic Researches*, *Vol. 6th*, *page* 380.

Kōlung kōvay kálung கோலங்கோவைக்கிழங்கு (TAM.)——*Rāwcus guddā* راکس گڈّا (DUK.)——*Akāsāgéroodā guddā* (TEL.)——BRYONIA EPIGEA. ROTTL.

This roor, as it appears in the bazars, is of a varying thickness and length, of a bitterish, sub-acid taste, and is partially marked on the outside with whitish, raised, circular rings. It is chiefly used as an external application, in conjunction with Siragum, Onions, and Castor oil, forming a kind of liniment for chronic Rheumatism and contracted Joints: it is also considered as anthelmintic and deobstruent. In Persian the plant is termed *Loofu*, in Arabic *Azanulfeel*. The root of it not only lives in the air, but grows, and sends forth shoots; and is sometimes, on that account, called by the Tamools *Akāsāghérooda kalung*.

Kondōshonay kálung கோணடோசனகிழங்கு (TAM.)

This is a sweet smelling, yellowish coloured root, with which the Natives prepare a fragrant liniment for the head.

Koopāmaynie (1.) குப்பைமேனி (TAM.)——*Cooppie kee jurr* کوپی کی جڑ (DUK.)——INDIAN ACALYPHA.——ACALYPHA INDICA. LIN.——*Arittāmunjayrie* (SANS.)

The root, leaves, and tender shoots of this herb, are all used in medicine. The powder of the dry leaves is given to children, in worm cases; as is also a decoction of them, with the addition of a little Garlic. The juice of the same part of the plant, together with that of the tender shoots, is occasionally mixed with a small portion of Margosa oil, and rubbed on the tongues of infants, for the purpose of sickening them, and clearing their stomachs of viscid Phlegm. The Hakeems prescribe the *Koopāmaynie* in Consumption.

Koray kálung கோரைக்கிழங்கு (TAM.)——*Nāgur mōtha* ناگرموتهہ (DUK.)——*Sāucoofie* (ARAB.)——*Toongā guddā* (TEL.)——ROOT OF THE RUSH LEAVED CYPERUS.——CYPERUS JUNCIFOLIUS.——*Moosta* (SANS.)

This fibrous root, with its small bulbous extremities, is prescribed in decoction, in Fever cases. It is supposed to be gently diaphoretic, and diuretic, and is reckoned a valuable remedy when there appears to be a tendency to Dropsy in the habit.

Koröshanum

(1.) *It would appear, by Rheede's account, that the root of this plant, as well as the leaves, were supposed, on the Malabar coast, to possess a purgative quality. His words are, in speaking of them, "Radix trita et cum aqua calida assumpta cathartica est. Folia trita et cum aqua epota ventrem laxant; illorum decoctum auribus immissum earundem mitigat dolorem." Vide Hort. Mal. part X. page 161.*

Koroshanum கோரோசனம் (TAM.) ——*Gÿroon* گائی رون (DUK.) ——*Hejrulbúckir* (ARAB.) ——*Gawzéréh* (PERS.) ——BILIARY CALCULUS OF A COW.——CALCULUS CYSTICUS.——*Gorochánâ* (SANS.)

Koroshanum, or Korashanum, is the name given to those biliary concretions occasionally found in the gall bladder of Cows or Bullocks in India; they are generally contained in a little bag, which holds two or three small ones, each about the size of a tamarind stone, or one large one, as big as a marble. They are of a bright yellow colour, and are considered by the Native Practitioners as highly valuable in certain indispositions of young children, owing to their cordial and alexipharmic qualities. A piece about the bigness of a mustard seed, is commonly given for a dose to a babe of two months old, in conjunction with an infusion of *Womum* or *Siragum*. This substance is also used, together with *Kadukai* and *Mächakäi*, in preparing a mixture for cleansing the inside of the mouths of new-born infants. The Vytians prescribe a solution of it in warm Ghee, to be poured up the nose in cases of nervous Head-ache, and they administer it, too, in *Dōshum*, (Typhus Fever) made into a draught with woman's milk.

Kōstum கோஷ்டம் (TAM.) ——*Kust* قسط (ARAB.) ——*Sépudday* (MALAY) ——ARABIAN COSTUS.——COSTUS ARABICUS. ——*Koostum*, also *Koot* (SANS.)

This plant appears to have no affinity to that mentioned in the 11th Vol. of the As. Rs. (p 349) An infusion of its pleasant smelling and somewhat warm tasted, knotty root, is prescribed by the Native Practitioners, in conjunction with other articles, in cases requiring stomachics. It is also considered as a valuable medicine, administered in certain stages of Typhus Fever. What of it is found in the bazars of these provinces is brought from Persia, from Sumatra, (1.) and other Eastern countries.

The Arabians reckon it amongst their *Mobeyat* (Aphrodisiaca) and Stimulantia.

Kottängkärúndéi கொட்டாங்கரந்தை (TAM.) ——*Moondie* مندی (DUK.) ——*Dockkoo* (ARAB.) ——*Bodätárum* (TEL.) ——INDIAN SPHÆRANTHUS.—— SPHÆRANTHUS INDICUS.——*Moondee* (SANS.)

The small, oblong seeds and receptacles of this low-growing herbaceous plant (2.) are reckoned by the Vytians as amongst their anthelmintics, and are prescribed in powder. Rheede tells us that the powder of the root is considered as stomachic, and that its bark, ground small, and mixed with Whey, cures the Piles.

Kuttälay கற்றாழை (TAM.) ——*Kunwar ka putta* کنوار کا پتہ (DUK.) ——*Vurdisibbir* (ARAB.) ——*Kálá bundā* (TEL.) ——ALOE PLANT. ——ALOE LITTORALIS. KŒN. PERFOLIATAE VAR.——*Koomärie*, also *Tarooni* (SANS.) The

(1.) *See Marsden's Sumatra, page 75.*

(2.) *This appears to be the* Adaca manjen *of the Hort. Mal.*

The pulp of the stalks of this small narrow leaved Aloe, when well washed in cold water, is prescribed as a refrigerant medicine, in conjunction with a little Sugar Candy. The same pulp, so purified, and with the addition of a portion of burnt Alum, the Native Practitioners consider as a valuable remedy in cases of Ophthalmia; they are put into a piece of fine cloth, which is applied frequently to the eyes, the pain of which is relieved by their coldness and freshness.

Kull pāshie கல்பாசி (Tam.)——*Puttir ka poel* پتهر کا پهول (Duk.)——*Hinnāey koreish* (Arab.)——*Rātipānchie* (Tel.)—— LICHEN ROTUNDATUS. Rottl.

This is a dried Rock Moss, which the Tamool Practitioners suppose to possess a cooling quality, and prepare a liniment with it accordingly.

Mādālum vayr puttay மாதளம்வேர்ப்பட்டை (Tam.)—— BARK OF THE ROOT OF THE POMEGRANATE TREE.——PUNICA GRANATUM. Lin.——*Dudima*, also *Darim* (Sans.)

The efficacy of the bark of the root of the Pomegranate tree, as a remedy for the Tape Worm, is now well established in India. It is given in decoction, prepared with two ounces of the fresh bark, boiled in a pint and a half of water till but three quarters of a pint remains: of this, when cold, a wine glassful may be drank every half hour, till the whole is taken. This quantity occasionally sickens the stomach a little, but seldom fails to destroy the worm, which is soon after passed,

Mādoocāré puttay மதுகாரைப்பட்டை (Tam.)——MADOOCARE BARK.——WEBERA TETRANDRA. Var.

The young shoots of this plant, as also the bark, the Vytians prescribe in certain Flux cases.

Mājum மாசம் (Tam. and Duk.)

This electuary is much used by the Mahometans, particularly the more dissolute, who take it internally to intoxicate, and ease pain; and not unfrequently, from an overdose of it, produce a temporary mental derangement. The chief ingredients employed in making it, are, Gunjah-leaves, Milk, Ghee, Poppy seeds, Flowers of the Thorn Apple, the powder of the Nux Vomica, and Sugar.

Another inebriating preparation, made with the leaves of the Gunjah plant, is Bang or Béngie. It is in a liquid form, and is chiefly drank by the Mahometans and Mahrattas; the Tamools and Telingas, who are comparatively temperate and circumspect, use it but little.

Mālaytānghie vayr மலைதாங்கிவேர் (Tam.)——*Vishā boddee* (Tel.)——ROOT OF THE LANCE LEAVED SIDA.——SIDA LANCEOLATA. Retz.——*Pāta* (Sans.)

This

This root, which is not unlike the common Liquorice root, in appearance, is intensely bitter, and is prescribed, in infusion, together with Ginger, in cases of Intermittent Fever; it is also considered as a stomachic, and is a useful remedy in chronic Bowel affections.

Manjtittie vayr மஞ்சிட்டிவேர் (TAM.) ——BENGAL MADDER. ——RUBIA MANJITH. ROXB.——*Manjistā* (SANS.)

In addition to what is said of this article under the head of "*Madder of Bengal,*" in the 1st Section of this Catalogue; I have to state, that the Hakeems are in the habit of prescribing an infusion of it, as a grateful and strengthening drink, to weakly women after lying in. Manjtittie is also called in Tamools *Sawil codie.* See article *Sawil codie.*

Mārā munjil மரமஞ்சள் (TAM.) ——*Jār kè huldie* جهاڑکی هلدی (DUK.) ——*Mānipussupoo* (TEL.) ——TREE TURMERIC.——*Dārvee* (SANS.)

Mārā Munjil is the Tamool name of a round, yellow coloured, bitterish root, commonly met with, in bazars, about an inch in circumference; it is employed in preparing certain cooling liniments for the head, and is also sometimes used as a yellow dye.

Mārā Ooppoo மரவுப்பு (TAM.)——*Jār ka Nèmuck* جهاڑکا نمک (DUK.)——*Mānie Ooppoo* (TEL.)——POTASS.——POTASSA IMPURA.

This, a few of the more intelligent Vytians are in the habit of preparing, though in a clumsy way, from the ashes of certain vegetables They use it in making a kind of *Trāvāgum,* (strong liquor) in conjunction with different hot seeds, which they administer as a diuretic.

Mārātiā Mooghoo மராட்டியமொக்கு (TAM.)——*Junglie laong* جنگلی لونگ (DUK.)——*Mārātay Moghooloo* (TEL.)——*Mārātā Poospā,* also *Mādānākāmèshārā* (SANS.)

These dried capsules and minute seeds, are supposed to have a sedative and slightly intoxicating quality, and are prescribed, in electuary, to stop purging and ease pain; they are also given in milk, when one dried capsule is enough for a dose. I have not been able to ascertain from what plant they are obtained.

Mārkārung kāi மருக்காரங்காய் (TAM.)——*Myn phul* مینپهل (HIND.)——*Jowzul kowsul* (ARAB.)——*Jouzulkie* (PERS.)——*Manga kaia* (TEL.)——EMETIC NUT,——GARDENIA DUMETORUM, RETZ. ——*Madana* (SANS.)

This

This is a nut about the size of a small nutmeg, containing numerous, sweetish tasted, strong smelling seeds. The Vytians consider it as amongst their best emetics, and prescribe it, for that purpose, (pounded, seeds and all) to the quantity of a Pagoda weight. An infusion of the bark of the root is given in Bowel complaints.

Māroodānie (1.) மருதோன்றி (Tam.)——*Mayndie* مہندی (Duk.) *Hinnah* (Arab.) ——*Gorunta chéttoo* (Tel.)——PRICKLY LAWSONIA, OR IVENIE.—— LAWSONIA SPINOSA. Lin.—— *Sákáchéra* (Sans.)

The Vytians prepare a kind of extract from the fragrant smelling flowers, leaves and tender shoots of this plant, which they consider as a valuable remedy, prescribed internally, in cases of Lepra and depraved habit of body. It is also used as an external application for Cutaneous affections, and by the Mahometan women, in dying their nails red.

Mārool kalung மருள்கிழங்கு (Tam.)——*Moorgābie kā gudda.* مرگابی کا گدہ (Duk.)——*Chāngā guddā* (Tel.)——MAROOL ROOT. ——SANSEVIERA ZEYLANICA. Thunb.——*Muroovā* (Sans.)

This root, which is, in a slight degree, warm to the taste, and of a not unpleasant odour, is prescribed by the Native Practitioners, in the form of electuary, in Consumptive cases, and Coughs of long standing. The juice of the tender shoots of the plant, (which is the *Katu kapel* of the Hort. Mal.) they give to young children, for the purpose of clearing their throats of viscid Phlegm.

Mārudum puttay மருதம்பட்டை (Tam.)——*Muddie putta* (Tel.) ——MARUDUM BARK.——TERMINALIA ALATA Kœnig—— *Arjunā* (Sans.)

This bark, as it appears in most of the Indian bazars, is of a reddish brown colour; and has a strong, but not unpleasant, astringent taste. In these provinces, the powder of it, in conjunction with Gingilie oil, is used as a valuable application for the *Kindatālie*, (Apthæ of grown people), and the *Akkirum*, or Apthæ of infants.

Māskiputrie மாசிப்பத்திரி (Tam.)——*Afsunteen* افسنتين (Arab.) ——*Mustāroo* (Hind. and Duk.)——*Burunjasif kouhee* (Pers.)—— INDIAN WORMWOOD. (2.)——ARTEMISIA INDICA. Willd.

This

(1.) *This plant is the* Daun lacca *of the Malays and the* Mail anschi *of the Hortus Malabaricus; in which we find the root recommended for the Gout, and the leaves for Jaundice and Strangury. See Hort. Mal. Pars I. page 74.*

(2.) *This plant differs from the* Artemisia Austriaca, *which is common in many parts of Hindoostan and is found in abundance in Japan, China and Java; in which last mentioned country it is called* Domolo, *and (by the Malays)* Seroni. *The*

This strong smelling, bitter plant the Tamools consider as a valuable stomachic medicine; they also suppose it to have deobstruent and anti-spasmodic virtues, and prescribe it (in infusion and in electuary) in cases of obstructed Menses, and Hysteria. They sometimes, too, use it in preparing anti-septic fomentations, in the same way that its congener, the *Artemisia Abrotanum*, is employed in Europe.

Māvilinghum puttay மாவிலிங்கம்பட்டை (TAM.) ——*Birmikē chawl* برمیکی چھال (DUK.) ——*Marédoo putta* (TEL.)——BARK OF THE SMOOTH CRATÆVA.——CRATÆVA TAPIA.——*Varoona* (SANS.)

The juice of the astringent bark of this large tree, the Vytians prescribe as a tonic, in Intermittent Fever, and in Typhus: a decoction of the bark itself is also used for similar purposes. The tree is the *Nïirvālā* of the Hort. Mal.

Méndi (CYNG.)——*Kājo-ular* (JAV.)——OPHIORHIZA MUNGOS. LIN.

Mendi is the Cynga'ese name of a tree which the Natives use in cases of Snake bites: the leaves and bark are made into decoction and given in doses of half an ounce.

Mile unnay மயிலெண்ணை (TAM.) ——*Mohur katail* موہر کا تیل (DUK.)——*Dohunōōl tāwoos* (ARAB)——*Némilie noonay* (TEL.)——PEACOCK'S FAT.——ADEPS PAVONIS.——*Mÿoorā tylum* (SANS.)

This substance is much prized by the Native Practitioners, as a valuable external application in cases of rigid Joints, and in certain Paralytic affections.

Mōlākārunnay மொளகாரணை (TAM.)——SCOPOLIA ACULEATA. SMITH.

This is a small white root, about the third part of an inch in diameter, the bark of which is bitter and sub-aromatic, and is considered as stomachic and tonic. It is given in a weak infusion, to the quantity of half a tea cup full in the course of the day.

Meodā cottān முடக்கொத்தான் (TAM.)——*Boodda kānkā rākoo* (TEL.)——SMOOTH LEAVED HEART PEA.——CARDIOSPERMUM HALICACABUM. LIN.——*Kārāvee* (SANS.)

The

The inhabitants of Japan prepare, with the dried tops and leaves of Mugwort, (Artemisia Vulgaris) a substance named Moxa, *which they use as a cautery in Rheumatism and Gouty affections; they also employ it, (Thunberg tells us,) in cases of Pleurisy and Tooth-ache. See his "Travels" Vol. 4th, page 74.*

The root of this twining plant, (1.) the leaves of which are broad, lanceolated, and sub-divided, is considered by the Native Practitioners as aperient. It is mucilaginous, and, in a very slight degree, nauseous to the taste. The Vytians prescribe it, in decoction, to carry off offending Bile, and purify the Intestinal canal. Rheede says the leaves are given in Pulmonic complaints, on the Malabar coast.

Mookāruttay vayr மூக்கரட்டைவேர் (Tam.)——*Tikrie ki jurr* ٹکری کی جڑ (Duk.)——*Attika māméddie vayroo* (Tel.)——ROOT OF THE SPREADING HOGWEED.——BOERHAAVIA DIFFUSA. Lin.——*Sinādikā* (Sans.)

This root the Native Practitioners reckon amongst their laxative medicines, and prescribe it in powder. The small, round leaves, which grow at the joints of the stalks of the plant, are eaten by the Natives. In Cyngalese the plant is called *Jan Lopes.* It appears to be the *Tálu dáma* of the Hort. Mal.

Mookāvullie vayr மூக்காவல்லிவேர் (Tam.)——*Moolio Vaympālie vayroo* (Tel.)——ROOT OF THE THORNY GALEGA.——GALEGA SPINOSA. Lin.——*Shérrā peonkhie* (Sans.)

This root is supposed to have virtues in Dyspepsia. In its more succulent state it has a pleasant taste, and somewhat fragrant smell. The Vytians prescribe it in decoction, in conjunction with Ginger.

Moollie vayr முள்ளிவேர் (Tam.)——*Kolsiki jurr* کولسی کی جڑ (Duk.)——*Mélaka vayroo* (Tel.)——ROOT OF THE INDIAN NIGHTSHADE.——SOLANUM INDICUM. Lin.——*Brāhātie* (Sans.)

I cannot find that the small leaves or large violet coloured flowers of this species of *Solanum,* are used in medicine; the root is supposed to have virtues in *Dysuria* and *Ischuria,* and is prescribed in decoction, though it has but little sensible taste or smell.

Moonnéi vayr முன்னைவேர் (Tam.)——*Ghébboonélli vayroo* (Tel.)——MOONNEI ROOT.——PREMNA INTEGRIFOLIA. Lin.——*Ugnimāndā* (Sans.)

This is the root of a tree (2) of the class *Didynamia,* and order *Angiospermia,* and the variety with acute leaves. It has a somewhat warm and bitterish taste, an agreeable smell, and is prescribed, in decoction, as a gentle cordial and stomachic, in Fevers, and on other occasions requiring medicines of this nature. *Moroo*

(1.) *This plant appears to be the* Ulinja *of the Hs. Ms. and the Anty of the Malays.*
(2.) *This appears to be the* Appél *of the Hort. Mal. a decoction of the leaves of which, Rheede tells us, is given for pains in the stomach arising from wind.*

Moroo மோரு (TAM.)——*Chaatch* چهاچ (DUK.)——*Dogh* (ARAB.) ——*Tsállā* (TEL.)—— BUTTER MILK.——LAC EBUTYRATUM. ——*Tākrum* (SANS.)

This the Natives prescribe, as a cooling drink, in Ardent Fevers, and in other affections when the habit is heated.

Mosumooskéi மோசுமோசுக்கை (TAM.)——*Musmusa* موسمسه (DUK.)——*Noodosā* (TEL.) —— ROUGH BRYONY.——BRYONIA SCABRA. LIN.——*Ahilaykum* (SANS.)

The tender shoots and bitterish edible leaves of this species of *Bryonia*, are gently aperient; and are, (after being toasted) occasionally recommended, in infusion, to those who are subject to over-secretions of Bile and consequent Vertigo.

Nāgāmullie vayr நாகமல்லிவேர் (TAM.) —— *Kábūtér ké jār ké jurr* کبوتر کي جهارکي جر (DUK.)——NAGAMULLIE ROOT. ——JUSTICIA NASUTA. LIN. —— *Asthpota* (SANS.)

The fresh root of this species of *Justicia*, when bruised, and mixed with Lime juice, is considered as a sovereign application for Ring-worms, and other cutaneous eruptions; the blunt pointed leaves are also employed for the same purpose. This plant is the Pul-Colli of the Hort. Mal. also Peel-Colli.

Nāgātālie kullie (1.) நாகதாளிக்கள்ளி (TAM.)——*Juppál saynd* چپهل سينڈ (DUK.)——STRAIGHT THORNED OPUNTIA.—— ——CACTUS FICUS INDICA. LIN.

This is the species of *Cactus* on which the Silvester Cochineal insect, which Captain Neilson, some years ago, brought from South America, fed so voraciously as almost to have rendered the plant extinct in this part of India. The *Cactus Tuna*, or awl-thorned Opuntia, the insects would not touch. They have both the same name in Tamools, and their fruit is eaten by the common people.

Nāhioorvie vayr நாயுருவிவேர் (TAM.) ——*Agāréh ké jurr* اگاڑي کي جر (DUK.)——*Ooteraynie vayroo* (TEL.)——ROOT OF THE ROUGH ACHYRANTHES. —— ACHYRANTHES ASPERA. LIN. ——*Uppa mārghum* (SANS.)

An infusion of the root of this plant, which grows to about four feet high, the Native Practitioners suppose to have virtues in certain cases of Diarrhœa. This plant appears to be the *Cadelari* of the Hort. Mal. *Nāhivayléi*

(1.) *This word in Tamools means the " Snake headed kullie."*

Nāhivaylē நாயுவேளை (Tam.) —— *Kookā vamitie* (Tel.) —— VISCID CLEOME. ——CLEOME VISCOSA. (1.) Lin.—— *Svānā burbārā* (Sans.)

This is a low growing plant, of the class *Tetradynamia* and order *Siliquosa;* the small, hottish tasted seeds of which have got the name of *Nāhi kuddughoo,* or Dog's Mustard; they are considered by the Native Practitioners as anthelmintic and carminative. In Dukhanie the seeds are called چوري اجوان *Chōrie ājooan,* and in Arabic *Buzrool būnge ahémur.*

Nānjerupānjān vayr (2.) நஞ்சறுப்பாஞ்சான்வேர் (Tam.)—— NANJERAPANJAN ROOT. ——ASCLEPIAS PROLIFERA. Roxb.

The small, fibrous root of this species of Swallow wort operates as an emetic; it has a mucilaginous and somewhat nauseous taste, and is prescribed in powder.

Nāt Sowcārum நாட்டுசவுக்காரம் (Tam.)——*Sāboon* صابون (Duk.)——COUNTRY SOAP.——SAPO INDICA.

This article is employed by the Vytians as a medicine, and is prescribed in *Coonma Vāivoo,* (Tympanites), in which disease they suppose it to have particular virtues.

Nāt Vādomcottay நாட்டுவாதாங்கொட்டை (Tam.)—— *Bādāmie Hindēe* بادام هندي (Duk.)——COUNTRY ALMOND.—— TERMINALIA CATAPPA. Lin.——*Hinghoodie* (Sans.)

The kernels of the nut of this large and most beautiful tree, are recommended by the Vytians as a light and nourishing diet for weak people.

Nedél kálung நெடிகலக்கிழங்கு (Tam.)——ROOT OF A VARIETY OF THE EGYPTIAN WATER LILY.——NYMPHÆA LOTUS, Var.

This root, which is in its nature mucilaginous and demulcent, is amongst the medicines which the Native Practitioners prescribe internally in Pile cases. It is given in the form of powder, decoction and electuary.

Neerēddimoottoo

(1.) *This plant is the* Aria Veela *of the Hortus Malabaricus. The juice of the leaves, Rheede tells us, is of use in cases of Deafness, poured into the ears.*

(2.) *This plant appears to me to be the* Nansjerapatja *of the Hortus Malabaricus.*

Neeriddimootteo நீரடிமுத்து (TAM.)——*Junglie bādām* جنگلي بادام (DUK.)—— *Urjān* (ARAB.)—— *Adivie vadum vittiloo* (TEL.)——*Haylā* (SANS.)

This is an oval shaped, light brown nut, about the size of a filbert, from the kernel of which an oil is prepared that is supposed by the Native Doctors to possess virtues in Leprosy, given, in doses of half a tea spoonful, twice daily. It usually sickens a good deal at first. The kernels and thin shells are sometimes ground together, and, after being mixed with a little Castor oil, are applied externally to cure the Itch. I have not been able to ascertain from what plant this article is obtained.

Neer moollie vayr (1.) நீர்முள்ளிவேர் (TAM.)——*Gōcshūrā* گوکں شورا (HIND.)——*Neer Goobbie vayroo* (TEL.)——ROOT OF THE LONG LEAVED BARLERIA.——BARLERIA LONGIFOLIA. LIN.——*Itchoorā* (SANS.)

This root, which has got it's Tamool name from being generally found growing in moist situations, is supposed to have virtues similar to the *Moollie vayr*; which article see in this Section.

Neer Noochie நீர்நொச்சி (TAM.)——*Pānie kē Shumbālie* پاني کي شمبالي (DUK.)——*Ussluk-ēābie* (ARAB.)——*Nisindhā* (HIND.)——THREE LEAVED CHASTE TREE.——*Lágondi* (MALAY)——*Bem nosi* (HORT. MAL.)——VITEX TRIFOLIA. LIN.——*Jélānirghoondi* (SANS.)

The tender shoots and leaves of this beautiful species of Chaste tree, which takes it's Tamool name from growing near water, have a bitter taste and aromatic smell, and are considered by the Native Practitioners as powerfully discutient. They are, in consequence, used, in the form of fomentation, or simply applied warm, in Rheumatism, contractions of the Limbs, and for swelled Testicles. The bruised leaves, we are told by Rumphius, are considered in Amboyna as powerful vulneraries. (Lib. VI. Cap. 21, page 48.)

The small, smooth, black, round fruit is in high repute amongst the Vytians for it's nervine, cephalic, and emmenagogue qualities, and is prescribed, in powder, decoction and electuary, in cases of Palsy, weakness of the Limbs, &c. *Sir* William Jones (2.) has informed us that, in upper Hindoostan, the leaves of the three leaved *Vitex* are used to stuff pillows with, in order to remove Cold in the head, and Head-ache,

Neerpirimie

(1.) *Rheede says, that a decoction of the root of this shrub, which is the* Bahel-Schulli *of the Hortus Malabaricus, is diuretic, and is given, on the Malabar coast, in cases of Dropsy, and in Gravelish affections. See Hort. Mal. Part 2d, page* 88.

(2.) *See his account of select Indian plants, in the Asiatic Researches, Vol. 4th, page* 293.

Neerpirimie நீர்பிரமி (Tam.) ——— THYME LEAVED GRATIOLA. ——— GRATIOLA MONNIERIA. Lin. ——— *Jélā brimmi* (Sans.)

The jointed root, stalks, leaves, and blue, bell shaped flowers of this creeping plant, which is of the class *Diandria* and order *Monogynia*, are all used in medicine by the Native Practitioners, who consider them as diuretic and aperient, and to be particularly indicated in that species of stoppage of Urine which is accompanied with obstinate Costiveness.

Nélācoomul vayr நிலக்குமிழ்வேர் (Tam.) ——— *Nélā Goomādie vayroo* (Tel.) ——— NELACOOMUL ROOT. ——— GMELINA ASIATICA. Lin. ——— *Biddārie* (Sans.)

This root, which is mucilaginous and demulcent, the Vytians reckon amongst those medicines which purify and sweeten the blood in cases of depraved habit of body.

Nélépannay kálung நிலப்பனைக்கிழங்கு (Tam.) ——— *Siāh Mooslie* سیاه موسلی (Duk.) ——— *Nélātātie gudda* (Tel.) ——— NELEPANNAY ROOT. ——— CURCULIGO ORCHIOIDES. Roxb. ——— *Moossālie* (Sans.)

This tuberous and wrinkled root is, in a slight degree, bitter and mucilaginous to the taste; it is supposed to possess virtues nearly similar to the last mentioned article, and is prescribed in electuary.

Néllie poo நெல்லிப்பூ (Tam.) ——— *Aoonlé ká pool* انولی کا پهول (Duk.) ——— *Vurdi Amludge* (Arab.) ——— *Woosheriké poo* (Tel.) ——— FLOWER OF THE EMBLIC MYROBOLAN. ——— PHYLLANTHUS EMBLICA. Lin. ——— *Amālākā* (Sans.)

This flower is supposed to be cooling and gently aperient, and is prescribed, in conjunction with other articles, in the form of electuary.

Néringie நெருஞ்சி (Tam.) ——— *Gōkeroo* گوکرو (Duk.) *Khussuké sāgheer* (Arab.) ——— *Pulléroo* (Tel.) ——— SMALL CALTROPS. ——— TRIBULUS TERRESTRIS. Lin. ——— *Soodumstrā* (Sans.)

The pleasant smelling and sweetish tasted leaves, as well as the fibrous root, of this annual, horizontal growing plant, are said by the Native Practitioners to possess diuretic qualities, and are prescribed by them in decoction, in certain cases of stoppage of Urine.

Nérvālum

Nervālum cottay நேர்வாளங்கொட்டை (TAM.)——*Jummāl gotta* جمال گوٹہ (HIND. AND DUK.)——*Dund* (PERS.)——*Bātoo* (ARAB.)——*Naypālum vittiloo* (TEL.)——*Jayāpālā* (CAN.)——PURGING CROTON NUT.——CROTON TIGLIUM. LIN.——*Dunti beeja*, also *Népála* (SANS.)

These seeds, which were formerly known in Europe under the name of *Grana Molucca*, are of a convex shape on one side, and bluntly angular on the other, are reckoned by the Vytians amongst their drastic purges, and are frequently prescribed by them in maniacal cases, or on other occasions when powerful cathartics are required. Their operation is rendered much less violent when the seeds (1.) are cleared from the thin filament in which each is closely enveloped; then, as far as one of the seeds may be given as a dose. The Malay name of the fruit is *Bori*. The plant (2.) is the *Cadel Avanācu* of the Hort. Mal

A fixed oil is prepared from the seeds of the Nervalum, called *Nervalum unnay*, which is considered as a valuable external application in Rheumatic affections.

Noochie நொச்சி (TAM.)——*Shumbālie* شمبالی (ARAB. AND DUK.)——*Vavilee* (TEL.)——FIVE LEAVED CHASTE TREE.——VITEX NEGUNDO. LIN.——*Sinducā* (SANS.)

The medicinal qualities of this plant are, though weaker, nearly the same as those of the *Neer Noochie*; from which it is chiefly to be distinguished by the superior thickness of its stem, and the colour of its flowers, which are purple. The root of it is bitter, and is used, both in decoction and infusion, in cases of Intermittent and Typhus Fever.

Noonā marum elley நுணாமரமிலை (TAM.)——*Chota Aalka paat* چھوٹا آلکا پات (DUK.)——LEAF OF THE UMBELLATED MORINDA.——MORINDA UMBELLATA. LIN.——*Kleebā* (SANS.)

There are two species of this tree common in India, both of which are called *Noona Marum* by the Tamools; the one, however, is smaller and more erect than the other, and is distinguished by the botanical appellation of *Morinda Umbellata*. The roots of either

(1.) *For very valuable and interesting accounts of the Purging Croton, as it has been used as a purgative in Guzerat, the reader is referred to communications from Dr. D. White of Bombay, and Mr. Marshall, Assistant Surgeon of that establishment; which may be seen in the Appendix of this work.*

(2.) *Rheede tells us, that the leaves of this plant, rubbed, and soaked in water, are also purgative; he, at the same time, adds that, when dried, and reduced to powder, they are a useful remedy against the bite of a* Cobra Capella, *applied to the bitten part. See Hort. Mal. part 2d, page 62.*

either sort are used as a red dye. Our present article is the lesser tree, and which appears to be the *Bancudu Lakki Lakki* of Rumphius. The leaves of it, in conjunction with certain aromatics, the Tamools use in decoction, in certain cases of Lientery and Diarrhœa.

See Morinda (citron leaved) in the 4th Section of this Catalogue.

Nul unnay நல்லெண்ணெய் (Tam.) ——.—GINGILIE OIL.——— SESAMUM ORIENTALE. (1.) Lin.——— *Tellā* (Sans.)

This oil, besides being eaten, is used in medicine, in cases where cooling and bland oils are required.

See article *Nul unnay* in Catalogue 2d, Section 7th.

Nundiāvuttéi நந்தியாவட்டை (Tam.)———BROAD LEAVED ROSE BAY.——— NERIUM CORONARIUM. Jacq.——— —*Nundi vrichā* (Sans.)

The juice of the white flowers of this beautiful shrub is dropped into the eyes in cases of Ophthalmia; it is supposed to be of a very cooling nature.

Núwél puttay நாவல்பட்டை (Tam.)——— *Jāmoon ké chawl* جامون کی چهال (Duk.)———*Nérédie putta* (Tel.)———NUWEL BARK.———CALYPTRANTHES CARYOPHYLLI FOLIA. Willd.——— *Kaka Jémboo* (Sans.)

This astringent bark is sometimes prescribed by the Native Practitioners, in decoction, in Flux cases, and also as a cleansing wash for foul Ulcers.

Oodumboo உடும்பு (Tam.)——— *Ghōre pore* گهور پور (Duk.)——— *Zip* (Arab.)—— —— GUANA.——— IGUANA.——— *Ghodā* (Sans.)

The body of the dried Guana, made into an electuary with a certain portion of Ghee; the Vytians recommend as a strengthening medicine in consumptive cases, and for that state of debility into which Camel-riders often fall, from the shaking and sickening motion of that large animal. The head, tail and feet of the Guana are not used.

Ooghāi puttay உகாய்ப்பட்டை (Tam.)——— *Ghoonnie putta* (Tel.)———OOGHAI BARK.———SALVADORA PERSICA. Vahl.

This bark, which is a little warm and somewhat acrid, is recommended by the Native Practitioners,

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(1.) *This is the* Schit-élu *of the Hort. Mal.*

Practitioners, in decoction, in Fever cases, and as a tonic in *Amenorrhœa*. The bark of the root, when fresh bruised, acts as a vesicatory. The small red berries have an aromatic smell, and a taste not unlike that of the Garden Cress.

Orilátāmāray ஒரிலைதாமரை (Tam.)———*Rŭttŭn pŭrŭss* رتن پرس (Duk.)———*Poorushārātuum* (Tel.)———ORILATAMARAY. ———VIOLA SUFFRUTICOSA. Lin.———*Chārātee* (Sans.)

The leaves and tender stalks of this low-growing species of Violet are demulcent; and are used in decoction and electuary; they are also employed, in conjunction with Gingilie oil, in preparing a cooling liniment.

Paak பாக்கு (Tam.)———*Supéārie* سوپیاری (Duk.)———*Fofil* (Arab.)———*Vukkā* (Tel.)———*Pénang* (Malay)———BETEL NUT. ———ARECA CATECHU. Lin.———*Krāmooka* (Sans.)

The nuts, when very young and tender, are, in conjunction with other articles, occasionally made into decoction, and prescribed for such people as suffer from costiveness consequent of Dyspepsia: when full grown they are chewed with the betel leaf. The Areca Catechu is the *Caunga* of the Hort. Mal.

Pāddicārum படிகாரம் (Tam.)———ALUM.———ALUMEN, ———*Spāticā* (Sans.)

In addition to what I have said of Alum in the 1st Section of this Catalogue, I shall here observe, that the Native Practitioners use it for nearly the same purposes that we do, as an astringent in repellent lotions and Collyria.

Pādrie vayr பாதிரிவேர் (Tam.)———*Kālighotoo* (Tel.)——— PADRIE ROOT.———BIGNONIA CHELONOIDES. Lin.———*Patalie* (Sans.)

This pleasant tasted root, as well as the fragrant flowers of the tree, are prescribed, in infusion, as a cooling drink in Fevers. Rheede (1.) says that the juice of the leaves of this tree, mixed with Lime juice, is of use in Maniacal cases.

Paloopāghel kalung பழுபாகற்கிழங்கு (Tam.)———*Angākārā gudda* (Tel.)———PALOOPAGHEL ROOT.———MOMORDICA DIOICA. Roxb.———*Vāhisee* (Sans.)

This

(1.) See Hort. Mal. Part 6th, page 48.

This mucilaginous tasted root is prescribed, in the form of electuary, in cases of bleeding Piles, and in certain Bowel affections connected with that complaint.)

Pānichékāi பனிச்சக்காய் (Tam.) ——— GARCINIA? GLUTINIFERA. ——— *Tembiri* (Sans.)

Pānichékāi is the name given, in the Travancore country, to the fruit of a tree (1) (supposed to be a species of Garcinia,) that, in external appearance, resembles a small russet-apple; and which, on being punctured, gives out a juice of so *glutinous* a nature that the Carpenters on the Malabar coast sometimes employ it for the purposes of joining pieces of timber together. It is also used as an external application to fresh wounds. The Portuguese in Malabar call the fruit, *Fruita da grude.*

Pānnang khulloo பனங்கள்ளு (Tam.) ——— *Tārie* تاڑي (Duk.) ——— *Tātie kulloo* (Tel.) ——— PALMYRA TODDY. ——— BORASSUS FLABELLIFORMIS. Lin. ——— *Tālā* (Sans.)

This toddy is aperient and cooling, and is frequently prescribed in cases requiring medicines of this nature.

Párátie vayr பருத்திவேர் (Tam.) ——— *Kāpās kéjurr* کپاس کي جڙ (Duk.) ——— *Assulool kuttun* (Arab.) ——— *Puttie vayroo* (Tel.) ——— ROOT OF THE COTTON BUSH. ——— GOSSYPIUM HERBACEUM. Lin. ——— *Kārpāsum* (Sans.)

This root the Vytians consider as cooling and demulcent, and prescribe it, in decoction, in cases of Strangury and Gravel.

Pāssilie keeray பசளிக்கீரை (Tam.) ——— *Chowly* چولاي (Duk.) ——— *Bucklutulliyeneh* (Arab.) ——— *Bātsalikoora* (Tel.) ——— CREEPING ANNUAL PURSLANE. ——— PORTULACA QUADRIFIDA. Lin. ——— *Oopōdykee* (Sans.)

The bruised fresh leaves of this acid and pleasant tasted Purslane are recommended by the Vytians, as an external application, in cases of *Akki* (Erysipelas). An infusion of them is also prescribed, as a diuretic, in Dysuria.

Pàvuttay

(1.) *Rheede, in speaking of this tree, has these words. "Arboris cortex in pulverem redactus ac cum oryzæ infuso, et expresso è matura nuce Indica lacteo succo mixtus, atque febricitantibus exhibitus æstum potenter extinguit: insuper decoctum ex hoc cortice paratur, cui mel admiscetur, idque assumptum ventris tormina sedat. E seminibus oleum exprimitur; quod cum zinzibere et semine cumini sumptum hydropicis succurrit; insuper alvi cruciatus lenit, eandemque evacuat." Vide Hort. Mal. Par. III. page 46.*

Pävuttay vayr பாவட்டைவேர் (TAM.) ——— *Paputta vayroo* (TEL.) ——— PAVUTTAY ROOT. ——— PAVETTA INDICA, LIN. ——— *Pap-pana* (SANS.)

This bitterish tasted root is of a purgative quality; and is prescribed by the Vytians in cases of visceral obstructions. Rheede says that it is diuretic and of use in Dropsy, See Hort, Mal, Part 5, page 20.

Pėmayrūtie பேய்மிரட்டி (TAM.) ——— *Mogā beerākoo* (TEL.) ——— MALABAR CAT MINT. ——— NEPETA MALABARICA. LIN. ——— *Bootānkooshum* (SANS.)

The leaf of this bush, which is of the class *Didynamia* and order *Gymnospermia*, has a bitter and somewhat aromatic taste, and is prescribed, in infusion, in certain Bowel affections, and in Fever cases. The juice, (1.) squeezed from leaves, which have been warmed, is prescribed for children, in their febrile attacks from Teething.

Pėpoodel பேய்புடல் (TAM.) ——— *Chayndoo pollā* (TEL.) ——— TRICHOSANTHES LACINIOSA. KLEIN. ——— *Patōlā* (SANS.)

The tender shoots and dried capsules of this low growing plant, are aperient, and, in a slight degree, bitter; and are reckoned amongst the stomachic laxative medicines of the Tamools: they are used in infusion.

Pérāmootie vayr பேராமுட்டிவேர் (TAM.) ——— *Mootopolághum-vayroo* (TEL.) ——— PERAMOOTIE ROOT. ——— PAVONIA ODORATA. WILLD. ——— *Bullā* (SANS.)

This root, (which is that of a very sweet smelling plant) is used, in infusion, as a diet drink, in Fever cases requiring mild diaphoretics.

Pėrumārundoo பெருமருந்து (TAM.) ——— *Isrievayl* اسريويل (DUK.) ——— *Isārmel* (HIND.) ——— *Eesárávayroo* (TEL.) ——— *Sāsānder* (CYNG.) ——— INDIAN BIRTHWORT. ——— ARISTOLOCHIA INDICA. LIN. ——— *Eeshvérie* (SANS.)

The

(1.) *Rumphius, in speaking of the juice of this tree, (which, he tells us, the Malays call* Daun bati bati,*) has these words. " Idem quoquè succus cum binis guttis Olei Se- " samini, propinatus prodest mirificè Asthmaticis, vel tussi mala laborantibus, quem in " finem Syrupus quoque praeparatur ex foliorum succo cum Sacchare cocto." Vide Rumph. Tom.* V. *Lib.* VIII. *Cap.* LXXV.

The root, and, indeed, the leaves and stalks of this plant, are bitter, but the taste of the first is accompanied with a degree of aromatic warmth: it is, on this account, reckoned by the Tamools, (who sometimes call it *Talashroolivayr*), to possess virtues which render it a valuable medicine in those Bowel affections which children are subject to, in consequence of Indigestion and Teething; it is also supposed to be emmenagogue, and is, besides, one of the remedies employed in cases of Snake bites; when the powder is given internally, and is also applied to the part that is bitten.

The *Aristolochia Rotunda*, as well as the *Aristolochia Longa*, are included in the Materia Medica of the Arabians; the first is called in Arabic *Zérawénd Mudéhruj*, in Persian *Zerawend geerd*; and is considered as attenuant and deobstruent: the second is called in Arabic *Zerawend téweel*, and in Persian *Zerawend draz*; and is considered as a discutient and healing.

Pérumārutteo puttay பெருமரத்துப்பட்டை (Tam.) ——— *Peddāmānie putta* (Tel.) ——— PERUMARUTTOŎ BARK. ——— AILANTHUS EXCELSA, Roxb. ——— *Arâloo* (Sans,)

The bark of this species of *Ailanthus* has a pleasant, and slightly bitter taste, and is prescribed by the Native Practitioners, in decoction, in cases of Dyspepsia.

Pérundéi codie பிரண்டைக்கொடி (Tam.) ——— *Nillur* نلر (Duk.) ——— *Hārjorā* (Hind.) ——— *Nullérootingeh* (Tel.) ——— FOUR ANGLED CISSUS. ——— CISSUS QUADRANGULARIS. Lin. ——— *Vājira vullie* (Sans.)

The small leaves and quadrangular stalks of this rather nauseous smelling, climbing plant, are sometimes eaten by the Natives, and, when dried and powdered, are prescribed, by the Tamool Practitioners, in certain Bowel affections connected with Indigestion; they are also considered as powerful alteratives.

Pidārōghānic பிதரோகணி (Tam.)

This is a small, yellow coloured, very bitter root, which is supposed to have virtues in strengthening the eyes. A strong infusion is used as a collyrium.

Pinnay unnay பின்னைஎண்ணெய் (Tam.) ——— *Sūrpunka tail* سرپن کاتیل (Duk.) ——— *Ponna noonay* (Tel.) ——— PINNAY OIL. ——— CALOPHYLLUM INOPHYLLUM. Lin. ——— *Poonāga* (Sans.)

The kernels of the nuts of this large and most beautiful tree (1.) have a bitterish, and, when ripe, a somewhat unctuous, taste. The Native Indians, like the inhabitants of the Philippine Islands, prepare from them a fixed oil, which has a grateful smell, and

(1.) *In some parts of the Country this tree is called* Poonnay marum,

and which they highly prize as a valuable external application in Rheumatic affections. In the Travancore country it is much used for the purpose of burning in lamps. The flower of the tree, (1.) which is white, has a delightful odour.

See article *Pinnay marum*, under the article Wood, in the 4th Section of this Catalogue,

Pedootāléi போடுதலை (TAM.)——*Tān* تان (DUK.)——*Bokénākoo* (TEL.)——CREEPING VERVAIN.——VERBENA NODIFLORA. LIN.——*Váshérā* (SANS.)

The tender stalks and leaves of this low growing plant, the latter of which are, in a slight degree, bitter, the Native Practitioners prescribe, when toasted, in infusion, in cases of Childrens' Indigestions. The same is recommended as a drink to women after lying in, when troubled with Diarrhœa.

Poodácārapān puttay பூதகரப்பான்பட்டை also *Boodácārapān puttay* (TAM.)——*Gukébuké luckrie* گوکي بوکي لکڑي (DUK.)——*Urenne* (CYNG.)——STINK-BARK.

This bark the Natives suppose to have sovereign virtues in cases of *Carapang*, (as an external application). It is reduced to powder and mixed with Castor oil. The smell of the wood and bark is like that of human ordure, though it appears to have been ascertained by Thunberg (2.) that the tree is neither the *Anagyris fœtida* nor *Sterculia fœtida*.

Pooindie cottay பூவந்திக்கொட்டை (TAM.)——*Ritāh* ریٹھہ (DUK.)——*Bindook é hindee* (ARAB.)——*Koomutti ghénzāloo* (TEL.)——SOAP NUT.——SAPINDUS EMARGINATUS. VAHL.——*Pay neelum* (SANS.)

The capsule which covers the useless black seed, has, in its succulent state, a very singular, sweet, and bitter taste, and a smell not unlike that of an over-ripe Mango; it is considered by the Vytians, (and I believe justly,) as a valuable expectorant medicine, and is prescribed accordingly, in certain cases of Humoural Asthma. It has, besides, a very powerful detergent quality, forming, when bruised, and agitated in hot water, a kind of Suds, like Soap, which the Natives use for washing their heads, &c.

Poolāvayr puttay பூலாவேர்பட்டை also *Neer Poolā vayr puttay* (TAM.)——*Poolugoodu putta* (TEL.)——BARK OF THE ROOT OF THE

(1.) *Rheede says, that the tears which distil from the tree and its fruit are emetic and purgative. Hort. Mal. Part 4 page 80.*

(2.) *See his "Travels," Vol. 4th, page 234.*

THE MANY FLOWERED PHYLLANTHUS.———PHYLLANTHUS MULTIFLORUS. Klein.———*Kristnāh Cāmbōgie* (Sans.)

This bark, as it appears in the bazars, is generally in pieces about a foot long and as thick as the wrist, of a dark colour outside, and of a faint sweetish taste. It is considered as alterative and attenuant, and is prescribed in decoction.

Pooliāray புளியாரை (Tam.)———*Umbūtie* انبوتی (Duk.)———*Poollie Chinta* (Tel.)———YELLOW WOOD SORREL.———OXALIS CORNICULATA. Lin.———*Shooklikā* (Sans.)

The sour leaves, tender stalks, and flowers of this plant, are prescribed in electuary, in cases in which cooling and opening medicines are required.

Poollium vérei புளியம்விரை (Tam.)———*Umlika chincha* املی کا چنیا (Duk.)———*Tōkhmitāmāri hindee* (Arab.)———*Chintā vittiloo* (Tel.)———STONE OF THE TAMARIND FRUIT.———TAMARINDUS INDICA. Lin.———*Tintreenie* (Sans.)

This astringent substance is sometimes prescribed by the Vytians in Dysenteric affections, and also as a tonic, in Menorrhagia. It is generally administered in the form of electuary or powder.

Poollughoo shuttum புழுகுசட்டம் (Tam.)———*Jávād* جواد (Duk.)———CIVET-CAT PERFUME.———*Ghéndamarjalabeejum* (Sans.)

Poollughoo shuttum is the Tamool name of an inferior sort of Musk-bag, with its contents which are procured from a species of Civet-Cat, *(Zibetha)* found in many parts of lower Hindoostan. This animal is called in Tamools *Poollughoo poonay*, and in Telingoos *Poonughoo pillie*. The article is chiefly used as a perfume, and in the preparation of certain liniments.

Poonāvérie பொன்னாவிரை (Tam.)———*Pȳdu ténghadoo* (Tel.)———CASSIA SOPHERA. Lin.———*Svurnā Mayhārie* (Sans.)

The juice of the leaves, (1.) as well as that of the fresh root, of this species of *Cassia* is reckoned a sovereign external application in cases of Ring-worm, and is generally prescribed mixed with a certain portion of Lime juice. The plant is the *Ponnam Tāgérā* of the Hort. Mal. and the *Cambang-cuning* of the Malays.

Poongā

(1.) *The leaves of this low growing plant are about two and a half or three inches long.*

Poongā marum புங்கமரம் (TAM.)— ——— ————*Kurrunjé kee jar* کرنجکي جهاڑ (DUK.)———— *Cánágā* (CAN.)————*Kānoogámānoo* (TEL.) ———— POONGUM TREE.————DALBERGIA ARBOREA. WILLD.———— *Kurrunjā* (SANS.)

The juice of the fresh root of this beautiful tree (1.) the Vytians use for the purpose of cleaning foul Ulcers. A fixed oil is prepared from the seed of the legume, used for burning in lamps, and which is also said to possess virtues as an external application in Rheumatic affections. The Poonga marum is the *Caju Galedupa* of Rumphius. See Vol. 2d, page 59.

Pooursungkāi பூவரசங்காய் (TAM.)————————*Pāris ka pull* پارس کا پهل (DUK.)————*Ghénghérāvie kāiā* (TEL.) ———— FRUIT OF THE POPLAR LEAVED HIBISCUS.————HIBISCUS POPULNEUS. LIN. ———— *Poostpā āsvudum* (SANS.)

The juice of the fruit of this tree is used as an external application, in certain cutaneous affections and *Carapangs* of children ; and a strong decoction of the bark is employed as a wash in the same complaints. The powder of the bark is prescribed, internally, as an alterative.

Porāsum vérēi புரசம்விரை (TAM.)————*Modugā vittiloo* (TEL.)— PORASUM SEED.———— BUTEA FRONDOSA, KŒNIG. ———— *Palasha* (SANS.)

This seed, which is contained within the very flat, oval, chesnut coloured legume of the Butea Frondosa, is a medicine held in high estimation by the Tamool Practitioners, as an anthelmintic, both in cases of Tape-worm and Ascarides. Dr. Roxburgh, in his excellent account (2.) of the plant, informs us, that from fissures and wounds made in the bark of the tree a beautiful red juice issues, that soon hardens into a ruby coloured, brittle, astringent gum, which he thinks might prove a valuable medicine. In Dukhanie the Porasum tree is called پلاس پاپڑا *Plās papara.* It is the *Plaso* of the Hortus Malabaricus (3.) (in which we are told that its fruit powdered is anthelmintic), and the *Dhák* of the Mahometans of upper India.

Portālaykāiāntágárei போட்டலைக்காயாந்தகரை (TAM.) *Peelā*

(1.) *The leaves of this tree are of a fine deep green colour, are very abundant, about three inches long, and pointed.*
(2.) *See Asiatic Researches, Vol. 3d, page 469.*
(3.) *See Hort. Mal. Part 6, page 29.*

——— *Peelā bungra* پیلا بھنگرہ (Duk.) ——— *Bungrēh asfur* (Arab.) —— *Pātsuroopoolāgoontāghélinjerākoo* (Tel.) ——— VERBESINA CALENDULACEA. Lin. ——— *Peetābringkie* (Sans.)

The leaves, yellow flowers, seeds, indeed the whole, of this low growing plant, which is pleasant and somewhat aromatic to the taste, are used in medicine. It is considered as deobstruent ; and is prescribed, in powder and in decoction, in cases of Jaundice and Visceral obstruction.

Postākāi போஸ்தக்ககாய (Tam.) ——— *Pōst* پوست (Duk.) —— CAPSULES OF THE POPPY. ——— PAPAVER SOMNIFERUM. Wood. *Post* (Sans.)

This is the dried capsules of the Poppy ; with which the Native Practitioners make an infusion which they administer in certain Bowel complaints.

Puchānāvie பச்சநாவி (Tam.) ——— *Butchnāk* بچناگ (Duk.) ——— *Beesh* (Pers.) ——— *Ajél gheeā* (Arab.) ——— *Vātsānābie* (Tel.) ——— POISON ROOT. ——— *Nabie* (Sans.)

This resembles much the root of the Sweet Flag, in its external appearance ; but it is very different in its absolute quality, being reckoned of a very poisonous nature, particularly when fresh, in which state the Native Druggists contrive to preserve it by means of oil. It is said to come from China.

Pundāroo పండారు (Tel.) ——— CINCHONA EXCELSA. Roxb.

Pundāroo is the Telingoo name of a large tree which grows in the mountainous parts of the Circars, the bark of which, Dr. Roxburgh informs (1.) us, possesses both the bitterness and astringency of the Peruvian bark, and, when fresh, even in a stronger degree.

Puppālie pullum பப்பாளிப்புளம் (Tam.) ——— PAPAIE. ——— CARICA PAPAYA. Lin.

The milky juice of this fruit when unripe, is supposed, by the inhabitants of the Isle of France, to be a powerful vermifuge.

Purpadāgum

(1.) *In his scientific and splendid work called, "Plants of the Coromandel Coast."*

Purpadāgum பற்படாகம் (TAM.)——UMBELLED PHARNACEUM.——PHARNACEUM CERVIANA. LIN.————*Purpatta* (SANS.)

The tender shoots and flowers of this low-growing annual plant, which is of the class *Pentandria* and order *Trigynia*, are prescribed, in infusion, in certain Fever cases requiring mild diaphoretics. The same qualities appear to be ascribed to it in the Hort. Mal. Part 10th, Page 69.

Rāssum ரசம் (TAM.)——*Abuc* زيبق (ARAB.)——*Rassā* (MALAY)——MERCURY.——HYDRARGYRUM.——*Sootum* (SANS.)

It is well known that the Eastern Nations were the first who employed Mercury in the cure of some of their obstinate cutaneous affections; and it may be questioned, whether the Natives of India were before the Arabs, or only the second in order, in availing themselves of the virtues of this powerful mineral. We are told by *Le Clerc*, in his "Histoire de la Médecine," (1.) that, according to *Fallopius*, the first Physicians in Europe who made use of Mercury in Venereal cases, lived towards the end of the fifteenth century, and that they were induced to make trial of it from what they had read of its efficacy in Leprous disorders, in the writings of *Meuse*, an Arabian Physician, who lived and published in the twelfth century.

The preparations of Mercury found in use amongst the Tamool Practitioners give us but a poor opinion of their knowledge of chemistry. Their pharmaceutical operations are crude and unscientific; and so little do they appear to be aware of the effects of attraction and new combination, that articles, the most opposite and heterogeneous in their nature, are added at random. Yet, after all, however much we may be inclined to smile at some of their strange mixtures, it must be confessed that the characterizing principles are generally correct, and that, every thing considered, there is, in the present state of knowledge amongst the Vytians and Hakeems, more to call forth our wonder than excite our contempt. I shall, therefore, without further comment, lay before the reader the prescribed rules for making several of the preparations of Mercury, employed by the Tamool Doctors (translated literally from their works on Pharmacy and the Materia Medica); by which it will be seen how far such compositions may be trusted to in situations where the nicer chemical productions of Europe cannot be obtained.

I.

Rāssāpuspum ரசபுஷ்பம் (TAM.)

This is a sort of muriate of Mercury, in great repute amongst the Tamools, and which appears to be administered by them in larger doses than any of the other preparations of this metal. The following is taken from "*Aghustier Vȳtiah Anyouroo.*"

"Twelve Pagodas weight of Sulphur is to be put into an earthen pot, and fused "over a slow, but strong, fire: when in a state of fusion, eighty Pagodas weight of "Quick-silver must be added to it, and kept gently stirred 'till the whole is reduced "to

(1.) See "*Histoire*," *pag.* 771—791.

" to a black powder: another pot is then to be taken, and filled half full of small " pieces of brick, over which is to be laid one measure of common Salt: on the top " of this Salt is to be put the black powder just mentioned; covering the whole with " another earthen vessel; the part where the two vessels meet is to be well coated " over with soft clay, and afterwards bound round with five plies of coarse cloth: the " pots, thus joined, are then to be placed on a strong fire, and there to be kept for " twelve hours; after which time they are to be taken off and left to cool, when the " Rassapuspum will be found collected in the uppermost."

" MODE OF ADMINISTERING THE RASSAPUSPUM.

" Four Pagodas weight of Womum (seed of the Sison Ammi) must be roasted, and " reduced to a powder: four Pagodas weight of Palmyra Jaggary is to be added to this, " and the whole to be well ground: eight Fanams weight of the Rassapuspum is then " to be mixed with the other two ingredients; when all are to be rubbed together for " a considerable time, and afterwards made into sixteen boluses: one of which is to be " taken, morning and evening, for eight days; at the end of which period the mouth " will generally be found to be much affected. The Rassapuspum is a most useful and " efficacious remedy in eighteen different kinds of Contractions of the Sinews, the same " number of Kirandies (Venereal affections), twenty sorts of Scurfy eruptions, that " dangerous species of Ulcer which makes its appearance over, or near, the back-" bone, that dreadful Boil which assumes the appearance of an Ant-hill, in spreading " or corroding Sores, Swellings on the neck, (Scrophulous affections) and Leprosies."

II.

Rāssācarpoorum ரசகர்ப்பூரம் (TAM.)

This also is a sort of muriate of Mercury. The following method of preparing it is taken from a work entitled the " *Poorna Soostrum*," which is an abridgment of a voluminous work, which treats of Religious Ceremonies and the Materia Medica, &c. &c.

" Sixteen Pagodas weight of Sulphur is to be fused in an earthen pot; after which, " eighty Pagodas weight of Quick-silver is to be added to it, and the whole to be kept " stirred until reduced to a black powder. Another earthen vessel is then to be taken, " and filled half full of small pieces of brick, over which is to be laid half a measure " of common Salt: upon the top of this Salt is to be put the black powder, and the " whole to be covered with another empty earthen pot: the part where the mouths of " the two pots meet is now to be well coated with soft clay, and bound round " with seven plies of coarse cloth. The two vessels, thus joined, with their contents, " are to be kept on a strong fire for twelve hours, and then the pots are to be taken " off, and left to cool. When perfectly cool, the uppermost is to be carefully re-" moved from the other; when in it (the uppermost) will be found a whitish saline " substance, in a lump. A sort of phial, called Cooppie, is then to be well coated over, " in every part, with clay; which phial is to be half filled with the white saline sub-" stance just mentioned. An open, hollow, earthen vessel is now to be taken, and, " after being filled quarter-full of river sand, is to be placed upon a strong fire; into " this sand, thus heated, is to be set the bottom of the Cooppie; at the same time " heaping up fresh sand to near its mouth. In this situation, the white saline sub-" stance is to be kept purifying, (subliming) from six in the morning 'till twelve in " the middle of the day; at which time the fire is to be extinguished, and the whole " left to cool, 'till six in the evening: then again, the fire is to be lighted, and kept

" burning

" burning 'till twelve o'clock at night: and in this manner is the process to be continu-
" ed for three days successively; after which period the Rassacarpoorum will be found
" in the upper part of the Cooppie."

" MODE ᴏғ ADMINISTERING ᴛʜᴇ RASSACARPOORUM.

" One Cash (copper) weight of Palmyra Jaggary, and a quarter of a silver Fanam
" weight of the Rassacarpoorum, are to be well mixed together, and made into a
" bolus; one half of which is to be taken in the morning, and the other half in the
" evening, 'till the mouth is properly affected. In stronger habits double this dose
" may be given. When the Rassacarpoorum is administered in nervous or convulsive
" habits, or when the stomach is weak, five grains of Long Pepper (Tipilie) must be
" added to the bolus. Rassacarpoorum is a medicine of great efficacy in all the eigh-
" teen kinds of Leprosy; in twenty sorts of Scurfy eruptions, in Contractions of the
" Sinews, in the Venereal disease, in the dangerous Ulcer which comes over the back-
" bone, in spreading Ulcers, in deep seated Sores, in Fistulas, in infectious Itches,
" and in a certain species of Hypochondriasis."

III.

Shădilingum சாதிலிங்கம் (Tᴀᴍ.)

This is a sort of factitious Cinnabar, and is used by the Native Indians in fumigations. The following method of preparing it is taken from the " Poorna Soostrum."
" Twelve Pagodas weight of Sulphur is to be put into an earthen pot, and fused
" over a slow fire: when in a state of fusion, eighty Pagodas weight of Rassum must
" be added to it, and the whole kept gently stirred until it is reduced to a black pow-
" der. Twelve Pagodas weight more of Sulphur, and four Pagodas weight of Vellie
" Eeum, (Pewter, literally Silver Lead) cut into small pieces, are to be added to the
" black powder, and to the whole is to be added the same quantity of Pottle Ooppoo
" (Salt petre). All of these are to be put into a phial, called Cooppie, which must
" be sufficiently large to contain the medicines in the half of it. This vessel is
" then to be coated over with clay, in the most perfect manner. An oven is now
" to be made in the ground; over the mouth of which is to be put a broad hollow ear-
" then pot, and in this pot is to be placed the Cooppie, (containing the medicines,)
" which is to be next covered over with sand up to its neck. The fire is then to be
" put into the oven, and kept burning for twelve hours; after which the Cooppie is to
" be taken off, and kept till it is cool, when it may be broken, and in the neck of it
" will be found the Shadilingum, in a lump."

" MODE ᴏғ FUMIGATING ᴡɪᴛʜ ᴛʜᴇ SHADILINGUM.

" Eight Pagodas weight of Yercum vayr puttay, (the bark of the root of the Ascle-
" pias Gigantea,) four Pagodas weight of the Charcoal of the Yercum wood, four Pa-
" godas weight of Shadilingum, and one Pagoda weight of Pepper, are all to be ground
" together, with the juice of the leaves of the Paratie cheddie (Gossypium herbaceum,)
" and, when well rubbed, to be formed into twelve cakes, and dried. The fumes of
" one of these cakes, while burning, to be inhaled daily, through a smoaking pipe, ei-
" ther all at once, or at two different periods in the twenty-four hours. Fumigation
" of this sort may be continued for five or six days, according to circumstances; and
" is efficacious in the two disorders called by the Tamools, *Kannosie* and *Kanna poot-*
" *too*,

" too, (Cancerous affections), in Venereal ulcers of the throat and nose, and in a disease attended with a singular pricking pain in the Scull."

IV.

Shavirum சவீரம் (Tam.)

This strange compound is administered by the Tamools in very small quantities; and well it ought to be, as it is, evidently, a harsh, uncertain, and dangerous preparation. The following process for making it is taken from the " *Poorna Soostrum.*"

" First, make Rassapuspum, of the strength that will be formed by using the proportions of sixteen Pagodas weight of Sulphur, eighty Pagodas weight of Quick-silver, and half a measure of common Salt. Then, to eighty Pagodas weight of this Rassapuspum, add the same quantity of roasted Salt: to these, again, are to be added the following substances; forty Pagodas weight of roasted Toorushoo (Sulphate of Copper), twenty Pagodas weight of Paddicarum (Alum), twenty Pagodas weight of Pottle Ooppoo (Nitre), twenty Pagodas weight of Poonheer (a sort of alkaline earth), ten Pagodas weight of Unna Baydie, (Sulphas Ferri), and five Pagodas weight of Navacharum (Sal Ammoniac.) All these to be well rubbed together, till formed into an uniform powder, which is to be put into a Cooppie, sufficiently large to hold the whole in one half of it; after which, it is to be well coated round with clay, and set over an oven like the Shadilingum; where it is to be kept for thirty-six hours; taking care that the fire, tho' slow, is strong. The Cooppie is then to be broken; and in the mouth of it will be found the Shavirum, in a lump."

MODE of ADMINISTERING the SHAVIRUM.

" The weight of a grain of Paddy (1.) of Shavirum may be given, for three days together, morning and evening, mixed with a little of the juice of Green Ginger, or about half a Pagoda weight of common Jaggary. This quantity, taken for the period mentioned, will affect the mouth; and is efficacious in thirteen kinds of Convulsion, in disorders attended with much Phlegm, in Venereal affections, in some kinds of Asthma, and in Scrophulous complaints."

V.

Rāssā Sindoorum ரசசெந்தூரம் (Tam.)

This substance is used by the Native Practitioners for nearly the same purposes that we employ Red Precipitate, viz. as an escharotic, and for cleaning foul Ulcers. The Vytians prepare it in the following manner:

" Ten Pagodas weight of Tuttanāgum (Zinc) is first to be melted in an earthen pot, in a sand bath; after which, ten Pagodas weight of Rassum (Quick-silver) must be added to it. Two and a half Pagodas weight of Toorushoo (Blue Vitriol) and twenty Pagodas weight of Nitre, are then to be reduced to fine powder; which fine powder is to be sprinkled over the metals, at the same time stirring the whole with the root

" of

(1.) *A grain of Paddy, which is Rice in the husk, is the smallest weight in use amongst the Tamools.*

" of the plant called Sirrookeeray (Amaranthus campestris.) This having been done, " the heat of the sand bath is to be increased, and the process continued till such time " as the Rassa Sindoorum is formed."

Sámutra pullum சமுத்திராப்பழம் (TAM.)——*Chāwntric kā pull* چونتری کا پھل (DUK.)——*Sāmutra pundoo* (TEL.)——SAMUTRA FRUIT, (LITERALLY, SEA FRUIT.)

This article, as it appears in the bazars, is about the size of a large Lemon, but is commonly found cut into four sections, which are of a very dry texture and bitter taste. In cases of *Ozæna*, and other affections of the nose, the powder of it is recommended to be snuffed up the nostrils. It is said to be brought to India from the Eastern Islands.

Sāmutra cheddie சமுத்திரச்செடி (TAM.)——CONVOLVULUS SPECIOSUS. LIN.——*Sāmutra putrum* (SANS.)

Sāmutra cheddie is the Tamool name of a most beautiful shrub, whose broad, soft, heart-shaped leaves, (the under part of which has the appearance of white velvet), the Natives use in preparing emollient poultices.

Sāray párápoo சாரைப்பருப்பு (TAM.)——*Sāray puppoo* (TEL.)——*Priāloo* (SANS.)

This is a sort of pulse, brought from the woods, which the Natives bruise, and make into an electuary: they consider it as a tonic.

Sāwil codie சவுல்கொடி (TAM.)——RUBIA MANJITH. ROXB.

This creeper the Natives consider as of a very cooling nature, and prescribe it in infusion.
See article Manjtittie vayr in this Section.

Seemie Aghatee சீமையகத்தி (TAM.)——*Velāttie Aghātie* ولايتي (DUK.)——*Seemā Avisee* (TEL.)——BROAD LEAVED CASSIA.——CASSIA ALATA. LIN.——*Dveepa gustia* (SANS.)

The juice of the broad leaves of this species of Cassia, mixed with Lime juice, is considered as a sovereign remedy for Ring-worm: the fresh leaves, simply bruised, and rubbed upon the eruption, are also found, in many instances, to remove it. In Hindoostanie this shrub is called *Dadmerden*.

Seemie

Seemie Shévádéi சீமைச்சேவடைக (TAM.)——*Seemie Tégádá* (TEL.) ——*Koombā* (SANS.)

This is a root of a brownish colour outside, and white within: it is slightly bitter and is considered as purgative. Whence it comes I have not been able to ascertain.

Sendoorkum செந்துருக்கம் (TAM.)——*Koosum* کوسم (HIND. AND DUK.)——*Koosumbā chettoo* (TEL.)——*Usfur* (ARAB.)——*Kājeereh* (BENGALIE)——SAFFLOWER, OR BASTARD SAFFRON.——CARTHAMUS TINCTORIUS. LIN.——*Cusumbhā* (SANS.)

A fixed oil is prepared from this plant, which is used, as an external application, in Paralytic affections, and for bad Ulcers; and the small seeds are reckoned by the Vytians amongst their laxative medicines.

Shādamánjie சடாமாஞ்சி (TAM.)——*Jutamasi* جٹاماسی (DUK.)——*Soombul ul teib* (ARAB.)——*Juttāmāmsi* (TEL.)——CYPERUS STOLONIFERUS. KŒNIG.——*Māmsi* (SANS.)

With the perennial, hairy portion of the stem (immediately above the root) of this plant, when dried, in conjunction with certain oils, the Tamools prepare a fragrant and cooling liniment for the head. They also prescribe it occasionally, internally, as a purifier of the blood.

The *Shadamanjie* would seem to bear a strong resemblance to that plant which Sir William Jones discovered to be the Spikenard of the ancients, and which is the *Sumbul ul hind* of the Arabians. It is a species of Valerian, *(Valeriana Jatamansi, Roxb.)* and a Native of Napal and Butan. The hairy portion of its stem the Hindoo Physicians administer, in Bowel complaints, and they also consider it as a valuable perfume.

Shāngam cooppy சங்கங்குப்பி (TAM.)——*Sung kooppie* سنگ کوپی (DUK.)——*Nullā Ooppie* (TEL.)——OVATE LEAVED, SMOOTH VOLKAMERIA.——VOLKAMERIA INERMIS. LIN.——*Koondállie* (SANS.)

The juice of the root and leaves of this plant is bitter, and is prescribed, as an alterative, in Scrophulous and Venereal affections: it is administered either pure, or in conjunction with a little Castor oil.

Shārunay vayr சாருணைவேர் (TAM.)——*Nāsurjinghi ké jurr* ناسرجنگی کی جڑ (DUK.)——*Ghélijéhroo vayroo* (TEL.)——TRIANTHEMA MONOGYNA. LIN.——*Poonarnávie* (SANS.)

This root is bitter, and a little nauseous to the taste. It is reckoned amongst the cathartics of the Tamools, and is prescribed in powder, mixed with Ginger. The plant,

plant, (the branches of which lie flat on the ground,) is of the class *Decandria* and order *Digynia*, and has somewhat the appearance of Purslane.

Shayng cottay சேங்கொட்டை (TAM.)——— *Belāwine* بلاوین (DUK.)——— *Unkurdiā* (ARAB.)——— *Jeedighénzāloo* (TEL.)———MARKING NUT.———SEMECARPUS ANACARDIUM. LIN.——— *Bullātákum* (SANS.)

The acrid juice of this shell is prescribed internally by the Vytians, in small doses, in severe Venereal, Scrophulous, and Leprous affections. An oil also is prepared from the nut, by boiling, of a very stimulating quality, and which is considered as a valuable application in cases of Rheumatic complaints; undiluted it acts as a blister.

There is this singularity attending the article now under consideration, that some individuals are so susceptible of its peculiar quality, that, on slightly touching the juice of it, their hands, arms, and even face, swell to a considerable degree, and become itchy. The Canarese name of the tree is *Gheru.*

Shayrāetcoochie சீறாயத்துகுச்சீ (TAM.)——— *Chirāēta* چرایتہ (DUK. AND HIND.)——— *Sheclāsuttoo coielloo* (TEL.)———GENTIANA CHIRAYITA. ROXB.——— *Cirátaticta* (SANS.)

These are small stalks, of a light colour and of a very bitter taste; the bitter, however, though strong, is unattended with the least unpleasant flavor. The Native Practitioners consider them as tonic, stomachic, and febrifuge, and prescribe the medicine, in infusion, to the quantity of a quarter of a tea cup-ful twice daily. In Arabic this plant is termed *Kussub uzzcreerch*.

Sheeákāi சீயக்காய் (TAM.)———MIMOSA ABSTERGENS. ROXB. ——— *Ghodā sálá* (SANS.)

This is a long, flat pod or legume, containing separate, small, oval, dark coloured seeds; and is considered by the Native Practitioners as a most valuable medicine. In taste it somewhat resembles the Soap-nut, but is more acid, less bitter, and has a singular pungency. Its qualities are said to be deobstruent and detergent; and I am inclined to believe that it is also an expectorant. It is commonly prescribed in cases of Jaundice and other biliary derangements, and is, besides, used by the Indians, like the Soap nut, for washing the head.

The small leaves of this prickly shrub have a pleasant acidity, and are frequently put into pepper water, when it is found necessary to keep the bowels open, or work off bile.

The pod is usually prescribed in electuary, in doses of about the size of a small walnut, every morning for three days.

Shémmoollie illey செம்முள்ளியிலை (TAM.)——— *Moolloogh́runtch* (TEL.)———BARLERIA PRIONITIS. LIN.——— *Kooruntākā* (SANS.)

The juice of this leaf, which is slightly bitter, and rather pleasant to the taste, is a favourite

favorite medicine of the Tamool Practitioners, in those Catarrhal affections of children which are accompanied with Fever and much viscid Phlegm: it is generally administered in a little Honey, or Sugar and water.

Sheendie codie சீந்திற்கொடி (TAM.)——*Goolbayl* گلبیل (DUK.)——*Gurchá* (HIND.)——*Cit-amèrdoo* (MAL.)——*Tippātingay* (TEL.)——HEART LEAVED MOON SEED.——MENISPERMUM CORDIFOLIUM. RUSSEL.——*Guduchi,* also *Amoortā* (SANS.)

The powder of the dried tender shoots of this creeper, which is bitter, and a little nauseous to the taste, the Tamool Practitioners prescribe, as an alterative, in cases of depraved habit of body, proceeding from Visceral obstructions and Jaundice. Dr. Fleming (1.) informs us, that the Hindoo Physicians consider a decoction of the leaves as a febrifuge, and as a tonic in gout. And I understand that this plant (which in some parts is called *Somālātay*) is bruised and put into water, and taken by the Brahmins at some of their religious ceremonies.

Sheerudék சிறுதேக்கு (TAM.)——*Cund bārunghie* کنذبارنگی (DUK.)——*Ghéntoobārunghie* (TEL.)——*Bārunghie* (SANS.)

An infusion or decoction of the leaves and tender shoots of this plant, the Vytians consider as attenuant and diaphoretic; they are said to be slightly bitter, and not unpleasant to the taste.

Shencodie vaylie செங்கொடிவேலி (TAM.)——*Lāl Chitā* لال چیتہ (DUK.)——*Yerrā Cittramoolum* (TEL.)——ROSE COLOURED LEAD-WORT.——PLUMBAGO ROSEA. LIN.——*Aroona chittrākā* (SANS.)

This, like the *Cittramoolum*, is a plant of the class *Pentandria* and order *Monogynia*, and is nearly similar to it in its natural qualities. The bruised root, tempered with a portion of some bland oil, is used, as an external application, in Rheumatic and Paralytic affections. It is also prescribed internally, in powder, in small doses, for the same complaints.

Shéngálánéer kalung செங்கழுநீர்க்கிழங்கு (TAM.)——*Kāloovāgudda* (TEL.)——ROOT OF THE SWEET SMELLING WATER LILY.——NYMPHÆA ODORATA. AIT.——*Ructāootpalā* (SANS.)

With

(1.) *See his "Catalogue of Indian medicinal plants,"* *page* 26.

With this root is prepared a kind of liniment of a cooling and fragrant nature, with which the Native Indians sometimes anoint themselves.

Shéngátáriputtay செங்கத்தாரிபட்டை (TAM.)

This bark, ground into a fine powder, and mixed with a certain portion of Castor oil, is supposed to be a useful application in cases of Carapang and other Cutaneous affections. In the state in which I have seen it in the Native Druggists' shops, it appeared to possess little sensible taste or smell.

Shévádéi vayr செவதைவேர் (TAM.)——*Tighárā* تگرا (DUK.)——*Tégādā vayroo* (TEL.)——SQUARE STALKED BIND WEED (ROOT OF.)——CONVOLVULUS TURPETHUM. LIN.——*Trivoortā* (SANS.)

This root is reckoned by the Native Practitioners as amongst their most valuable cathartics, and is said to be of a more active nature than that of the *Sharunay*. In its succulent state the *Shevadéi vayr* has a somewhat nauseous taste, and, when quite fresh, is said to contain a milky juice.

Shévénār vaymboo செவ்னார்வேம்பு (TAM.)——SMALL FLOWERED ASPALATHUS.——ASPALATHUS INDICA. LIN.——*Shivānimbā* (SANS.)

The small leaves, flowers, and tender shoots of this low growing plant, are supposed by the Natives to possess a cooling, demulcent and alterative quality, and are prescribed in decoction, in Leprous and Cancerous affections

This plant appears to be the *Mannéli* of the *Hortus Malabaricus*. Rheede tells us, that from the root of it an oil is extracted, which is of use in Erysipelas.

Shévium சேவியம் (TAM.)——*Chōia kee jurr* چویا کی جڑ (DUK.)——ROOT OF THE BLACK PEPPER PLANT.——PIPER NIGRUM. LIN.——*Schevikā* (SANS.)

This root has a singular and slightly warm taste, and is considered by the Native Doctors as stimulant, tonic, and cordial; they prescribe it, accordingly, in certain cases of Fever, and in other affections requiring medicines of this description.

Sinnee elley சின்னிஇலை (TAM.)——*Chinnie ka pāt* چینی کا پات (DUK.)——*Tsinniākoo* (TEL.)——LEAF OF THE BIRCH LEAVED ACALYPHA.——ACALYPHA BETULINA. RETZ.——*Tsinnie* (SANS.)

These leaves are about an inch and a half longer than those of the *Acalypha Betulæfolia*,

læfolia, and have a most pleasant and aromatic odour; as a medicine, they are much esteemed by the Native Practitioners, who prescribe them as a grateful stomachic in Dyspeptic affections, and in certain cases of Cholera. They are, besides, considered as attenuant and alterative, and are accordingly administered when it is necessary to correct the habit.

Sirroo Coruttëi vayr சிறுகோறட்டைவேர் (Tam.)——*Birmé ké jurr* برمی کی جڑ (Duk.)——*Tsinna Atāgoodā vayroo* (Tel.)——TRICHOSANTHES INCISA. Rottl.

This, as it appears in the bazars, is a light coloured and very bitter tasted root. Pounded small, and mixed with Margosa oil, it is considered as a valuable remedy, applied to those offensive sores which sometimes take place inside of the ears; it is also poured up the nostrils in cases of *Ozæna*.

Sirroo Coorinjā vayr சிறுகுறிஞ்சாவேர் (Tam.)——ROOT OF THE PERIPLOCA OF THE WOODS.——PERIPLOCA SYLVESTRIS. Willd.

This bitter root is supposed by the Native Practitioners to possess virtues in cases of Snake bite. Internally, it is prescribed in decoction; the powder of it is applied to the part that is bitten. The plant of which this is the root is called by the Cyngalese *Binnuge*; the root itself they suppose to possess virtues similar to our Ipecacuan.

Sirroo Cānchoric vayr சிறுகாஞ்சொறிவேர் (Tam.)——*Kānchkoori ke jurr* کانچکوری کی جڑ (Duk.)——*Tsinna Doolāgondie vayroo* (Tel.)——ROOT OF THE HEMP LEAVED TRAGIA.——TRAGIA CANNABINA. Lin.——*Cāsāghinnie* (Sans.)

This root, which is sometimes called *Coorundootie vayr*, has, in its dried state, but little taste or smell, though in its more succulent condition, it is said to have an agreeable odour. It is considered as diaphoretic and alterative, and is prescribed in decoction, together with other articles of the same class, to correct the habit. An infusion of it is also given as a drink in ardent Fever.

Sirroo-keeray vayr சிறுகீரைவேர் (Tam.)——*Tseerikoorā vayroo* (Tel.)——ROOT OF THE AMARANTH OF THE FIELDS.——AMARANTHUS CAMPESTRIS. Willd.——*Maykunādā* (Sans.)

This root has but little sensible taste or smell. It is considered by the Vytians as demulcent and emollient, and is prescribed, in decoction, in cases of Strangury. The leaf is eaten by the Natives.

Sirroo-poolay

Sirroo-pooley vayr சிறுபூளைவேர் (Tam.)——— *Kŭl kĕ jur* کل کی جڑ (Duk.)———ROOT OF THE WOOLLY ILLECEBRUM ———ILLECEBRUM LANATUM. Lin. ———*Astmābayda* (Sans.)

This root is considered as demulcent, and is prescribed in cases of Strangury, in the form of decoction. The Telingoo name of the plant is *Pindie conda.*

Sirroo tālie elley சிறுதாளியிலை (Tam.) ——— *Tsinnātulicākoo* (Tel.) ———CONVOLVULUS GEMELLUS. Lin.

These leaves are said to have a pleasant smell and mucilaginous taste. When dried, powdered, and boiled with a certain portion of Ghee, they are considered as a valuable external application in Apthous affections.

Sittāmoottie vayr சித்தாமுட்டிவேர் (Tam.) ——— *Tsinna Moo-topolāghum vayroo* (Tel.)———PAVONIA ZEYLANICA. Cavan.——— *Bullā* (Sans.)

This root, as it appears in the bazars, has little sensible taste or smell. An infusion of it is ordered as a drink in Fevers.

Soovānā Amel podie ചുവന്നാമൽപൊടി (Mal.)——— *Chotā Chand* چوٹاچاندن (Hind.) ——— *Acaweryā* (Cyng.) ——— SCARLET FLOWERED OPHIOXYLON.———OPHIOXYLON SERPENTINUM. Lin. *Chāndracā* (Sans.)

Soovānā Amelpodie (1.) is the name given, on the Malabar coast, to a plant, the root of which is supposed to have sovereign virtues in cases of Snake bites, and Scorpions stings: it is prescribed in decoction, to the extent of a pint in the twenty-four hours, and the powder is applied externally to the injured part. *See Hort. Mal. Part 6, page 82.*

This plant is by some believed to be that to which the Mungoose (Ichneumon) has recourse in his battles with poisonous serpents.

Sukkānāree-pilloo சுக்குநாறிப்புல்லு (Tam.) ——— GINGER GRASS. ——— ANDROPOGON NARDUS?

This

(1.) *The wood of this tree is extremely bitter; and the Europeans on Ceylon, Thunberg informs us, have cups made of it, into which when Wine is poured, it, in a short time, has a bitter taste and is taken as a stomachic.*

This is a variety of the grass which is well known in lower India by the name of the Lemon grass ; it differs, however, from it in this respect, that, on being chewed, it has a strong flavor of Ginger. It is very common on the Courtalum hills in the Tinnevelly district, where the Natives consider an infusion of it as stomachic and febrifuge.

Sungā élley சங்கஇலை (Tam.)——— *Súkhapāt* سکھاپات (Duk.)——
——*Oopi-ākoo* (Tel.) ———LEAF OF THE FOUR SPINED MONETIA.——
——MONETIA BARLERIOIDES. Herit.——— *Imistrā* (Sans.)

The juice of this leaf is bitter, and is supposed by the Native Practitioners to possess virtues in cases of Cough, Consumption, and Humoural Asthma. It is commonly prescribed in the form of electuary, in conjunction with some other medicines. The powder of the root also is sometimes administered for similar complaints.

Tágáray elley தகரையிலை (Tam.)——— *Tágárish-ākoo* (Tel.)———
LEAF OF THE OVAL LEAVED CASSIA.———CASSIA TORA. Lin.———
Prāboonātā (Sans.)

These mucilaginous and pleasant tasted leaves are gently aperient ; and are prescribed, in the form of decoction, to such children as suffer from little Feverish attacks, while teething.

Tālisháputrie தாளிசபத்திரி (Tam.)——— *Talisputrie* تالیس پتری
(Duk.) ———*Zurnub* (Arab.)

The small leaves and tender shoots of this fragrant smelling plant have a taste not unlike that of Rhubarb, but without its bitterness. They are considered as stomachic, and, in a slight degree, astringent, and are prescribed in cases of Diarrhœa, general Weakness and Consumption.

Tāloodālei தழுதாழை (Tam.)———THE PHLOMIS LIKE CLERODENDRUM.———CLERODENDRUM PHLOMOIDES. Vahl.———*Vātāghinnie* (Sans.)

The juice of the leaves of this plant, which is somewhat bitter, is considered by the Indian Practitioners as an alterative. They prescribe it in those obstinate Rheumatic affections which are sometimes combined with Syphilis. The Telingoo name of the Taloodalei is *Nellie.*

Tānneer vittāng kalung தண்ணீர்விட்டான்கிழங்கு (Tam.)———
Suffaid Moosli سفید موسلی (Duk.)——— *Tsulla ghédaloo* (Tel.)———
ROOT OF THE LINEAR-LEAVED ASPARAGUS. ——— ASPARAGUS SARMENTOSUS. Willd. ——— *Shetāvurrie* (Sans.)

This

This long, whitish root is used as food by the inhabitants of Ceylon. In these provinces it is beat, and afterwards soaked in cold water; which water, when drunk, is supposed by the Vytians to have the effect of filling the Small Pox, and preventing their running into the confluent kind.

Tāvāshoo Mooringhéi தவசுமுருங்கை (TAM.)——*Pindi Kondā* (TEL.)——TRANQUEBAR JUSTICIA.——JUSTICIA TRANQUEBARENSIS. LIN.——*Pindee* (SANS.)

The juice of the small, and somewhat fleshy leaves of this species of *Justicia*, is considered by the Vytians as cooling and aperient; and is prescribed to children in the Small Pox. The bruised leaves are also applied to blows and other external injuries.

Tāvātiky తావటికి (TEL.)——ORNITROPHE SERRATA. ROXB.

Tāvātiky is the Telingoo name of a common plant on the Coromandel coast, the root of which, Dr. Roxburgh informs us, is astringent, and is used by the Native Practitioners of the Circars in cases of Diarrhœa. The berries are also eaten by the Indians.

Tāwmáray kalung தாமரைக்கிழங்கு (TAM.)——*Kungwélká gudda* کنول کا گڈہ (HIND. AND DUK.)——*Békhiniloofur* (PERS.)——ROOT OF THE PELTATED WATER LILY.——NELUMBIUM SPECIOSUM. JUSS.——*Sāhásrāputrā* (SANS.)

This is an esculent root, and is also prescribed medicinally, as cooling and demulcent, See Hort. Mal. Part XI. page 60.

Tayl-kódūkoo தேள்கொடுக்கு (TAM.)——*Tayl munnie* (TEL.)——INDIAN TURNSOLE.——HELIOTROPIUM INDICUM. LIN.——*Vrishchie kālie* (SANS.)

The juice of the leaves of this plant, which is bitter, the Native Practitioners apply to painful gum Boils, and to repel Pimples on the face. It is also prescribed for that species of Ophthalmia in which the Tarsus is inflamed or excoriated.

Tayngā unnay தேங்காயெண்ணை (TAM.)——*Nāril kā tail* ناریل کا تیل (DUK.)——*Tenkāia noonay* (TEL.)——COCOA-NUT OIL.——COCOS NUCIFERA. LIN.——*Narikaylum* (SANS.)

This Oil is eaten in some parts of the Peninsula, particularly in Travancore. In the more Northern and Eastern districts it is chiefly used for burning in lamps, as a softening application for the hair, and in the preparation of certain plasters.

Tayshāvarum

Tayshāvarum தேசாவாரம் (Tam.)——*Pipla More* پپلامور (Duk.)——PIPER DICHOTOMUM. Rottl.

This warm, sub-aromatic, jointed root, is prescribed by the Native Doctors in infusion, in certain cases of Fever and in Dyspeptic complaints. The Telingoo name of the Tayshāvarum is *Modie*.

Télini تلینی (Hind.)——MELOE CHICHOREI.

Telini is the Hindoostanie name given to a kind of fly, which, in the higher provinces of India, is found to be an excellent substitute for the Spanish fly. It abounds in Bengal, Behar and Oude; particularly in the rainy season, during which period, Dr. Fleming tells us, it is seen feeding on the flowers of cucurbitaceous plants. I have not met with it in lower Hindoostan.

Tennámáruttoo-punjie தென்னமாத்துபஞ்சு (Tam.)——COCOA-NUT TREE COTTON.——COCOS NUCIFERA.

This is a soft, downy, light brown coloured substance, found on the outside of the lower part of the branches of the Cocoa-nut tree, where they spring from the stem and are partially covered with what is called the *Panāday*, or coarse vegetable matting of the tree. The Cocoa-nut cotton is used by the Indians for stopping blood, in cases of wounds, bruises, leech bites, &c.; for which purpose it is admirably fitted by its peculiar texture. Another substance, of nearly the same nature, but softer and of a darker colour, is procured from the branches of the Palmyra tree, and is termed *Pānnā-māruttoo punjie*.

Tennang khulloo தென்னங்கள்ளு (Tam.)——*Nārilie* ناریلی (Duk.)——*Nargillie* (Arab.)——*Tenkāiā khulloo* (Tel.)——COCOA-NUT TODDY.——COCOS NUCIFERA.

This is a most delicious, cooling and aperient drink: and, provided it is taken in the morning, before the sun is up, is found to be a safe and valuable remedy in cases of habitual constipation.

Téttām cottay தேத்தாங்கொட்டை (Tam.)——*Chil binge ká pull* چل بینج کا پهل (Duk.)——*Tsillāghéxzáloo* (Tel.)——CLEARING NUT.——STRYCHNOS POTATORUM. Lin.——*Katāka* (Sans.)

This fruit, though, when very young, it is made into a preserve and eaten, is reckoned,

ed, in its ripe state, amongst the emetics of the Tamool Practitioners. The seeds are used for the purpose of clearing muddy water. One of them being usually rubbed hard, for a short time, round the inside of an earthen pot, the water is afterwards poured into it, and left to settle: the impurities soon subsiding, the water will be found clear and tasteless. The Canarese name of the tree is *Chittu.*

Tévádārum தேவதாரம் (TAM.)——*Déwudar* ديودار (DUK.)——*Shujroolgin* (ARAB.) ——AREOLATED ERYTHROXYLON.——ERYTHROXYLON AREOLATUM. LIN.————*Devadaroo* (SANS.)

The young leaves and tender shoots of this tree are supposed to be of a cooling nature; and, when bruised, and mixed with a certain portion of Gingilie oil, form a kind of refreshing liniment for the head.

See Semmánátty márum, under the article *Oil, Wood.* Cat. 1, Sec. IV.

Tirnootpātchie vérēi திருநூற்றுப்பச்சைவிரை (TAM.)——*Subzéké beenge* سبزكى بينج (DUK.)——*Vepoodipātsā vittiloo* (TEL.)——SEED OF THE BASILIC BASIL.——OCIMUM BASILICUM. LIN.

The small seeds of the *Ocimum Basilicum,* which is a very fragrant shrub, are of a cooling and mucilaginous nature: an infusion of them is, in consequence, considered as a valuable remedy in Gonorrhœa, heat of Urine, and Nephritic affections. The juice of the leaves is squeezed into the ear in cases of Ear-ache. The variety of Ocimum called Hairy Basil, (*Ocimum Pilosum. Roxb.*) is common in upper Hindoostan, where it is usually called *Nazboo* and *Rihān;* which last, however, is, more properly speaking, the Arabic name of it. Its seeds (*Tokmi-rihan*) are in their nature similar to those of the *Ocimum Basilicum,* but somewhat more aromatic, and are a favorite medicine, Dr. Fleming tells us, with the Hindoo Native Women, for relieving the after pains of parturition.

Tiroogkoocullie திருகுகள்ளி (TAM.)——*Peelie Saynd* پيلى سيهند (DUK.)————*Azfur Zukkoom* (ARAB.)——*Jemmoodoo* (TEL.)——TIROOGHOOCULLIE.————EUPHORBIA TORTILIS. ROTTL.————*Vājratcondā* (SANS.)

The milky juice of this plant (which has got its Tamool name from its branches being, as it were, scolloped and twisted,) is very similar, in its appearance and nature, to that of the *Euphorbia Antiquorum,* and is a very powerful cathartic, and deobstruent; it is prescribed in small doses, in conjunction with Palmyra Jaggary. In its undiluted state, it acts as a vesicatory, (1.) but, when mixed with a certain portion of Castor

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(1.) *The Tamools also use the juice of the common Milk hedge which they call* Kalli

Castor oil, it forms a useful embrocation in cases of Palsy and chronic Rheumatism. The flower of this jungle plant (1.) I have never seen. The plant itself would appear to differ from the *Euphorbia Antiquorum* chiefly in the shape of its branches, which, in place of being three sided and distinct, are contorted, undulating, and, as it were, scolloped; are of a yellow green colour, and contain much more milky juice.

Tolásee vayr துளசிவேர் (Tam.)—— *Toolsiké jurr* تلسی کی جڑ (Duk.)—— *Uslee bădroodge* (Arab.)——ROOT OF THE PURPLE STALKED BASIL.—— OCIMUM SANCTUM. Lin. Var.—— *Sorusaw*, also *Varnhāsā* (Sans.)

This root the Tamool Practitioners are occasionally in the habit of prescribing in Fever cases, in the form of decoction. Like that of the *Cunjam koray*, the juice of the leaves of the Tolásee is recommended to be given internally, in the Catarrhal affections of young children.

Toodoovullay தூதுவளை (Tam.) —— *Moondlamoosteh* (Tel.)——THREE LOBED NIGHTSHADE.——SOLANUM TRILOBATUM. Lin. —— *Achoodā* (Sans.)

The root, leaves, flowers, and tender shoots of this prickly shrub, are all used in medicine by the Tamools: the two first, which are bitter, are occasionally prescribed in Consumptive cases, in the form of electuary, decoction or powder.

Toomutikāi துமட்டிக்காய் (Tam.)—— *Boddama kāiā* (Tel.)——CALLOUS BRYONY.——BRYONIA CALLOSA. (Rottl.)

The small, bitter seeds of this fruit are sometimes prescribed in worm cases, in conjunction with Gingilie oil. They are also employed by the Farriers, in some of the diseases of Horses. A fixed oil is prepared from the seeds, by boiling, which the poor use for burning in their lamps.

Toorā

Kalli *(Euphorbia Tirucalli) as a vesicatory. The root of the same plant, as appears by the Hortus Malabaricus, is given in decoction, for a pain in the belly, on the Malabar coast; where Rheede moreover tells us, that the milk of the plant itself, mixed with butter, is considered as purgative, and to have the same virtues as the* Shuddray cully. *See Hort. Mal. Part 2d, page 86.*

(1.) *Query. Whether the* Tiroogoocullie *may not be a variety of the* Kol-Quall *of the Abyssinians, with the description of which it agrees in many respects. See Bruce's Travels. Vol. 5, Appendix, page 41.*

Tooráelley துராயிலை (TAM.)——*Chayntārāshi ākoo* (TEL.)——

LEAF OF THE MOLLUGO PHARNACEUM.——PHARNACEUM MOLLUGO. LIN.——*Jurrāsie* (SANS.)

These leaves are bitter, but not unpleasant to the taste: They are justly held in high estimation by the Native Practitioners, who consider them as stomachic, aperient and antiseptic, and prescribe them accordingly. They are a topical remedy for the Ear-ache, and are also administered, in infusion, in cases in which the *Lochia* do not flow so freely as could be wished.

Tottāl vādie தொட்டால்வாடி. (TAM.)——*Meenooghoo tāmārā* (TEL.)——HUMBLE PLANT.——MIMOSA PUDICA. LIN.——*Sāmunghā* (SANS.)

Rheede says, a decoction of the root of this plant is of use in Gravel. The Native Practitioners prescribe the leaves and root of it in cases of Piles and Fistula; the leaves are commonly ground small and administered in Milk. It is the *Daun Tocol Manusia* of Rumphius.

Tukkōlum தக்கோலம் (TAM.)——*Jamoon kē dundi our tockum* جامون کي دنڈي اورتکم (DUK.)——CALYPTRANTHES JAMBOLANA?

These are small, dried, pleasant tasted flowers and capsules. The Tamool Practitioners consider them as cooling, and prescribe them accordingly.

Tyre தயிர் (TAM.)——*Dhyn* دھين, (DUK.)——*Pérooghoo* (TEL.)——*Dādi* (SANS.)

This pleasant tasted and cooling preparation of Milk is often recommended as a diet by the Native Practitioners, when the body has become heated, or suffers from the irritation occasioned by an acrid bile.

Vāivēlunghum வாயுவிளங்கம் (TAM.)——*Bāibárung* بای برنگ. (DUK.)——*Valunghā* (SANS.)

This is the Tamool name given to a small, round, brown seed, about the size of black Pepper, and which, in its dry state, appears to have but little sensible taste or smell. The powder of it, in conjunction with certain aromatics, is prescribed as a gentle restrainer in Flux cases. I know not from what plant it is obtained.

Vākānātie puttay வாக்கணத்திப்பட்டை (TAM.)

This

This bark, as it appears in the bazars, is somewhat warm to the taste, and a little acrid. The powder of it, in conjunction with Gingilie oil, is occasionally used, as a stimulating application, in Rheumatic affections—Plant unknown.

Vāluluvy Arisee வாலுலுவையரிசி (Tam.)——*Māl kunghinie* مال کنکنی (Duk.)——*Bāvunjic* (Tel.)——*Bācotchie* (Sans.)

This very bitter and brownish seed is prescribed, in conjunction with other ingredients, in cases requiring stomachics, and in those Diarrhœas that are supposed to arise from want of tone in the abdominal viscera. I have never seen the plant.

Vālumbirikāi வலம்புரிக்காய் (Tam.)——*Merowrie* مروڑی (Hind.)——HELICTERES ISORA. Lin.——*Avurtunnie* (Sans.)

This is a singular looking, contorted capsule, consisting of five fibres closely twisted in the shape of a screw. It is of various lengths, from one inch to two and a half. A liniment is prepared with the powder of it, which is supposed to be a valuable application in cases of offensive sores inside of the ears. The Telingoo name of the Vālumbirikāi, is *Noollie tudda.* Rheede says, the juice of the root is a powerful stomachic. See Hort. Mal.

Vārapoolā vayr வாரபூலாவேர் (Tam.)——*Suffaid Máhumud* سفید ماہمد (Duk.)——*Tellā Poolugoodu vayroo* (Tel.)——FLUGGEA LEUCOPYRUS. Willd.——*Svayta Cambojie* (Sans.)

This root, as it appears in the bazars, is pleasant tasted, and is considered by the Vytians as gently astringent. They, in consequence, occasionally prescribe the powder of it in the Diarrhœas of children.

Vattinghé cuttay வத்தங்கிக்கட்டை also *Pātinga cuttay* (Tam.)——CAESALPINIA SAPPAN. Lin.

The Vytians consider a decoction of this as emmenagogue.

Vaylie partie வேலிப்பருத்தி (Tam.)——*Utrun* اترن (Duk.)——*Zootoopākoo* (Tel.)——HAIRY FLOWERED CYNANCHUM.——CYNANCHUM EXTENSUM. Jacq.——*Yooghāpālā* (Sans.)

The leaves of this herbaceous plant have a disagreeable and somewhat nauseous taste and smell. The juice of them is supposed to possess an emetic, as well as purgative, quality, and is said to be particularly useful in cases of Jaundice: it is generally administered in Cow's milk.

Vaymbādum

Vaymbādum puttay வேம்பாடம்பட்டை (TAM.)———*Sooroo-ghoodu* (TEL.)———*Rutta vāllie* (SANS.)

The powder of this dark coloured and pleasant tasted bark, in conjunction with Gingilie oil, is sometimes used as an external application for the Itch and other cutaneous eruptions; but the chief use of the article appears to be as a reddish brown dye, the tint of which is fixed by means of *Kādukāi*, and *Pāddicarum*.

Vaypum puttay வேப்பம்பட்டை (TAM.)———*Neem kee chawl* نیم کی چھال (DUK.)———*Vaympā putta* (TEL.)———MARGOSA BARK, OR BARK OF THE INDIAN AZADIRACHTA.———MELIA AZADIRACHTA. LIN.———*Nimbā* (SANS.)

This is the bark (1.) of a beautiful large tree, of the class *Decandria* and order *Monogynia*. It is bitter, but by no means unpleasant to the taste, and is considered by the Native Practitioners as amongst their most valuable tonics. They generally prescribe it in powder or in decoction, in conjunction with some aromatic, in Fever cases, and also in chronic Rheumatism; in fact, it is ordered for almost every purpose for which we employ the Cinchona.

From the fruit, which, when full grown, is not unlike a small French olive, a most valuable, fixed, bitter oil is prepared, that is not only justly esteemed as an excellent anthelmintic, but is much prized as an external application in cases of foul Ulcer; it is also used as a liniment in Rheumatic and Spasmodic affections, & in those violent Head-aches which are brought on by the rays of the sun. Taken before exposure to cold and wet, it is supposed to have the effects of preventing Fever or Catarrh.

There is a sort of Toddy obtained from some healthy young Margosa trees, which is sometimes prescribed by the Vytians as a stomachic. It is called *Vaypum khulloo*.

Vaypum unnay வேப்பமெண்ணெய் (TAM.)———MARGOSA OIL.

See the article immediately preceding.

Vēdittālung kolindoo வெடித்தாலங்கொழுந்து (TAM.)———*Vūrtūlikā kāunglā pāat* ورتلی کا کونگلاپات (DUK.)———*Vēllitooroo kōnālōo* (TEL.)———ASH COLOURED MIMOSA.———MIMOSA CINEREA. LIN.———*Veeravritchā* (SANS.) These

(1.) *Dr. D. White, Superintending Surgeon of the Bombay Establishment, informs me, that from the bark of the* Vaypum marum, *administered in cases of Intermittent Fever, he has witnessed success fully equal to what might have been expected from the* Cinchona officinalis. *On that gentleman's professional discrimination I place the most perfect reliance, and now take this public opportunity of declaring my high sense of his liberality and kindness in generously stepping forward to offer me every assistance in his power in my research regarding the Materia Medica of the Indians: from him I received much information, nor shall I ever cease to regret that I had not, at an earlier period, become acquainted with Dr. White; when I might have still more fully availed myself of his distinguished talents and acquirements.*

These young shoots are of a cooling nature, and are bruised and applied to the eyes in cases of Ophthalmia. The juice of them is prescribed in Milk, in Gonorrhœa.

Veelvei elley. வில்வயிலை (TAM.)——————*Bél ka paat* بیل کا پات (DUK.)——*Bilvā ākoo* (TEL.)——LEAF OF THE RELIGIOUS CRATÆVA.——CRATÆVA RELIGIOSA. VAHL.——*Beelva* (SANS.)

These leaves are somewhat aromatic, in a slight degree bitter, and are considered by the Native Practitioners as stomachic. The root, as it appears in the bazars, has a singular sub-aromatic and bitterish taste, and is supposed to possess an alterative quality.

Vellie Eeum வெள்ளீயம் (TAM.)——PEWTER.

This the Vytians use in the preparation of *Shadilinghum*; which article see in this Section. The literal meaning of *Vellie Eeum*, is silver lead.

Vellum வெல்லம் (TAM.)——*Goor* گور (DUK.)——*Kund* (ARAB.)——JAGGARY (A SPECIES OF TREACLE.)——SACCHARUM OFFICINARUM. LIN.——*Ghosddum* (SANS.)

As sugar in India is obtained, not only from the Sugar cane, but is also prepared from Cocoanut and Palmyra toddy; so, it naturally follows, that Jaggaries (or coarse treacles) are also procured from the same substances. They are used by the common people to sweeten their drinks, &c. and by the Native Doctors in their prescriptions.

Véppālči வெப்பாலை (TAM.)——*Codāgā-pála* (MAL.)——*Pala Codija*, also *Mānoopālā* (TEL.)——OVAL LEAVED ROSEBAY.——NERIUM ANTIDYSENTERICUM. LIN.——*Cheeree*, also *Cutaja* (SANS.)——*Curayia* (HIND.)

The bark of this tree, which is lately admitted into the British Materia Medica, under the name of *Conessi bark*, is called *Palli Pattah* on the Malabar coast, where the Portuguese inhabitants term it *Corte de Pala*, and where it is considered as a valuable febrifuge medicine. Here it seems chiefly to be given in Dysenteric affections, and is commonly administered in decoction. The seeds, (1) which in Tamool have got the name of *Véppāléi Arisee*, in Persian *Ahir*, in Arabic *Lissān-ul-usufeer*, and in Dukhanie, Hindoostanie and Sanscrit, that of اندرجو *Indirjow*, have a pleasant taste, not unlike that of Oats; which they also somewhat resemble in appearance, but are longer

(1) *They are contained in round, slender, pendulous follicles, each about nine inches long; two of which are often joined at both ends. The seeds are enveloped in a kind of Coma, or downy tuft, somewhat resembling the down of the Thistle.*

longer, and more slender. An infusion of them (they being previously toasted) is prescribed as a safe and gentle restrainer in certain Bowel complaints. A decoction of them, Rheede tells us in his Hortus Malabaricus, (1.) is employed in ardent Fever, as also in Gout and Worm cases.

Verrughung kalung வெருகங்கிழங்கு (Tam.)——*Bālloorākāshie guddā* (Tel.)——*Abārā* (Cyng.)——LONG ROOTED ARUM.——ARUM MACRORHIZON. Lin.——*Hustie kārnie* (Sans.)

This root, in its raw state, like those of most of the *Arums*, possesses a degree of acrimony. In conjunction with Gingilie oil, the Native Practitioners prepare a kind of liniment with it, which, they allege, when rubbed on the head, sometimes cures Intermittent Fevers, after every other remedy has failed. When dressed, the *Verrughung kalung* is edible. It is common in Ceylon.

Vettilay வெற்றிலை (Tam.)——*Pan* پان (Duk.)——*Wurkā-tunbole* (Arab.)——*Birgtum bowl* (Pers.)——*Tāmālāp ākoo* (Tel.)——BETEL LEAF.——PIPER BETEL. Lin.——*Nāgāvullie* (Sans.)

The warm juice of the Betel leaf is prescribed by the Vytians as a febrifuge. It is also given in the indigestions of children, and, in conjunction with Musk, in cases of Hysteria. The leaf, which the Javanese call *Siri*, is chewed in most Eastern countries, in the way that Tobacco is in Europe.

Vistnookrāndi விஷ்ணுக்கிராந்தி (Tam.)——*Vistnookrāndum* (Tel.)——CHICKWEED LEAVED EVOLVULUS,——EVOLVULUS ALSINOIDES. Lin.——*Vāistnāvā* (Sans.)

The leaves, stalks, and root of this low-growing, annual creeper, (2.) are all used in medicine by the Tamools, and are supposed to possess virtues in certain Bowel affections: they are prescribed in infusion.

Vittie vayr வெட்டிவேர் (Tam.)——*Bālá* بالا (Duk. and Hind.)——*Khéss* (Pers.)——*Cooroo vayroo* (Tel.)——CUSS CUSS ROOT.——ANDROPOGON MURICATUM. Kœnig.——*Viráná* (Sans.)

An infusion of this fragrant smelling root the Vytians consider as diaphoretic, and gently stimulant, and prescribe it as a grateful drink in certain Fever cases.

It

(1.) *See Hortus Malabaricus, Part* 1, *page* 86.

(2.) *Rheede tells us, that, when boiled with Cummin seeds and Milk, the plant is considered as antifebrile, and that, when boiled with Oil, it is supposed to promote the growing of the hair on the head.*) *Vide Hort. Mal. Part* XI. *page* 131.

It is made into Fans by the Native Indians; and, after being thinly worked into large bamboo frames, and watered, is also employed for the purpose of cooling the land wind; which, on passing through the wetted roots, is lowered many degrees in temperature, owing to the evaporation that is produced.

Vūlic vayr விழுதிவேர் (TAM.)——*Húlhúlkéjur* هلهلكي جر (DUK.)———*Velivic vayroo* (TEL.)——STROEMIA TETRANDRA. VAHL.

The root and leaves of the *Stroemia Tetrandria* (which is sometimes also in Tamool called *Wérkoodic*) are considered as deobstruent, and are prescribed, by the Native Practitioners, in uterine obstructions. The first is generally administered in decoction; the juice of the latter is given in a little Castor oil.

Vullāk unnay விளாக்கெண்ணெய் (TAM.)——*Amidam* (TEL.)——LAMP OIL, OR OIL OF THE LARGE-LEAVED PALMA CHRISTI.——RICINUS COMMUNIS. LIN. (FRUCT. MAJOR.)——*Erundā* (SANS.)

This differs from Castor oil in having a more disagreeable odour, and a considerable degree of empyreuma, (no doubt owing to the seeds being roasted, previously to the operation of boiling, for the purpose of extracting the oil). It is, besides, of a darker colour, and altogether of a more gross nature. They are both prepared, however, from the fruit of the *Ricinus Communis*, with this exception, that the Castor oil is made from that variety which is distinguished, *Fructibus Minoribus*.

The *Vullak unnay*, like the Castor oil, is of a purgative quality; but it is chiefly employed for burning in lamps.

Vullārē வல்லாரை (TAM.)——HYDROCOTYLE ASIATICA. LIN.——*Mundookā purnie* (SANS.)

An infusion of the toasted leaves of this low growing plant, in conjunction with *Vendéum*, is given to children in Fever cases.

This appears to be the *Codagen* of the Hort. Mal. Part 10th, page 46.

Vullay Kākārtánvayr வெள்ளைக்காக்கட்டான்வேர் (TAM.)——*Suffaidzerké ké jurr* سفيدزركي كي جر (DUK.)——*Usléhubulneelé ebiez* (ARAB.)——*Tellā Ghéntānā vayroo* (TEL.)——ROOT OF THE WINGED LEAVED CLITORIA.——CLITORIA TERNATEA, LIN. (VAR. FLORE ALBO).——*Gheerie kurnie* (SANS.)

The root and small, dark coloured seeds of the Winged leaved *Cliteria* (which is of the class *Diadelphia* and order *Decandria*) are both used in medicine; the first, in powder, is given as an emetic; the second are said to possess an anthelmintic quality, and to be gently purgative.

Vullay poondoo வெள்ளைப்பூண்டு (TAM.)——GARLIC.——ALLIUM SATIVUM. LIN.——*Lashunā* (SANS.)

Is

In addition to what is said of this article under the head of Garlic in the 1st Section of this Catalogue, I have to observe, that an expressed oil is prepared from it, called *Vullay poondoo unnay*, which is of a stimulating nature, and which the Vytians prescribe internally, to prevent the recurrence of the cold fit of intermittent Fever; externally, it is used in Paralytic and Rheumatic affections.

Vullerkoo வெள்ளெருக்கு (Tam.)———*Suffaid Akrē kee jurr* سفید اکری کی جر (Duk.)———*Tellā Jēllādoo* (Tel.)——PALE COLOURED GIGANTIC SWALLOW-WORT.——ASCLEPIAS GIGANTEA, Lin. Var.———*Svaytaurkum* (Sans.)

This species of Swallow Wort is called Gigantic, from its rising higher than all the others of the genus, and is only distinguished from the common *Yercum* of the Tamools, from its leaves and stem being somewhat of a paler colour.

The bark of the plant is warmish, and, when powdered, and mixed with a certain portion of Margosa oil, is used, as an external application, in Rheumatic affections. The milky juice of the *Vullerkoo* is considered as alterative and aperient.

Vulvaylum puttay வெள்வேலம்பட்டை (Tam.)——*Tellā toommā putta* (Tel.)——BARK OF THE IRON-RUST COLOURED MIMOSA.——MIMOSA FERRUGINEA. Rottl.———*Kādeerā* (Sans.)

A strong decoction of this bark, in conjunction with *Marudum puttay* and Ginger, is sometimes employed as a wash for preserving the teeth.

Vuttēi Pemayrutie வட்டைப்பேய்மெரட்டி (Tam.)——*Andā beer-ākoo* (Tel.)——BETONY-LEAVED BLACK HOREHOUND.——BALLOTA DISTICHA, Lin.———*Boota-ghinnie* (Sans.)

This plant possesses virtues nearly similar to those of the *Pemayrutie*, and it is of the same class and order in Botany. Its leaves are light coloured, about an inch and a half long, downy, saw edged, have a bitterish sub-aromatic taste, and smell somewhat like Camphor.

Undimundārēi அந்திமந்தாரை (Tam.)——*Gool Abāsh* گلاباش (Duk. and Hind.)——*Rambal Pokul Ampat* (Malay)——*Sundiārāgum* (Tel.)——MARVEL OF PERU.——MIRABILIS JALAPPA, Lin.——*Sundiaragum* (Sans.)

This plant, we are told by Dr. Fleming, is not indigenous to Hindoostan; and, indeed, it appears to be very little known in the more southern provinces of India. The Mahometan Practitioners consider the root of it as gently aperient; but I am inclined to think that its medicinal qualities do not entitle it to much attention. This plant is the *Andi-*

Andi-Malléri of Rheede; who says nothing of its medical virtues; and Rumphius, who calls it *Bonga Wactu Kitsjil,* says, "Usus ejus in re Medicâ huc usque ignotus est."

Wāssanapilloo வாசனைப்பில்லு (TAM.)——*Náringe kĕ bas kā gas* نارنج كي باس كي گهانس (DUK.)——*Gendbel* (HIND.)——LEMON GRASS.————ANDROPOGON NARDUS?——*Boostrinā* (SANS.)

The Natives occasionally, like us, use an infusion of this pleasant flavored Grass as a diet drink.

Widdātilām ஒட்டத்தலம (TAM.)——*Poodinā* پودينه (DUK.)——MINT.——MENTHA CRISPA. LIN.

The Natives consider this as stomachic and carminative. The cultivation of it, however, seems to be more attended to by the Mahometans than by the Hindoos.

Wooddiam puttay ஒதியம்பட்டை (TAM.)——*Waddiputtā* (TEL.)——BARK OF THE WOODDIA TREE.——ODINA PINNATA. KŒNIG. *Udjástringhie* (SANS.)

This bark, pounded very small, and mixed with a certain portion of Margosa oil, the Vytians consider as a valuable application for old and obstinate Ulcers.

Widoowungkāi ஒடுவங்காய (TAM.)——*Nulloopoo Moostikāia* (TEL.)——ANDRACHNE CADISHAW. ROXB.——*Vishavritchum* (SANS.)

This is a small nut, about the size of a filbert, which the Tamools reckon one of their strongest poisons. One pagoda weight, pounded, they consider as sufficient to kill a man. The leaves and root of the plant are also poisonous. The first, which no animal will touch, is, in conjunction with *Kadukāi,* supposed to be a good dressing for foul Ulcers.

Yercum vayr யெருக்கம்வேர் (TAM.)——*Akre ke jār ke jurr* اكري كي جهاڑ كي جڑ (DUK.)——*Acand* (HIND.)——*Jéllédee vayroo* (TEL.)——ROOT OF THE GIGANTIC SWALLOW WORT:——ASCLEPIAS GIGANTEA. LIN.——*Arkā* (SANS.)

This pale coloured root is bitter and somewhat warm to the taste. A decoction of it is given occasionally, as a gentle stimulant, in Fevers and in Dyspeptic complaints. The milky juice, called *Yercum paul,* the Tamool Practitioners reckon amongst their purges.

purges. The charcoal of the wood of this shrub, and the bark of the root, are much used by the Natives in some of their Pharmaceutical preparations. The plant is said to be a poison for Goats and Sheep, and is called in Canarese *Yécada*. The Yercum shrub is the Ericu (1.) of the Hort. Mal.

Zukkam hÿat زخم حيات (Duk.) ——— COTYLEDON LACINIATA. Lin.

Zukkam hÿat is the Dukhanie name of a plant, the bruised, succulent leaves of which are considered as a valuable application in cases of foul Ulcer. They are chiefly employed, by the Mahometan Practitioners, and I can speak of their efficacy from experience.

(1.) *Rheede informs us, that a decoction of the root of this plant is given in intermittent Fever, and that it is also of advantage when given for those Swellings which women sometimes have after confinement.—See Hort. Mal. Part 2d, page* 55.

ADDENDA

TO SECTION III.

Adel Odāgám அடலொதொடாகம் (Hort. Mal.)———JUSTICIA BI-VALVIS ?——— *Adulāsso* (Sans.)

Rheede tells us that, from the leaves and root of this plant, a juice is extracted, supposed, on the Malabar coast, to be of great use in Asthmatic complaints. See Hortus Malabaricus, Part 9th, page 81.

Ana-Schévádi ஆனைசோவடி (Hort. Mal.)———ELEPHANTO-PUS SCABER. Lin.

Rheede says, a decoction of the root and leaves of the *Ana schóvádi* is of use in Dysuria. The Brahmins on the Malabar coast, he informs us, call this plant *Astipuda*, " quia folia in orbem se explicant ;" which, indeed, they appear to do, by the engraving given to us in the Hortus Malabaricus, Part 10th, Table 7th.

Bélāmcándáschōlármāni பிலாமகண்டசோலாறமணி (Hort. Mal.)———MORAEA CHINENSIS. Thunb.

The root of this plant, ground, and applied to any part bitten by a Cobra Capel, is said to prevent fatal consequences. The leaves are given by the Natives of the Malabar coast to cattle that have eaten poisonous vegetables, to prevent their dying. See Hortus Malabaricus, Part 11th, page 74.

Cāmmétta காமெட்டா (Hort. Mal.)———*Ouro* (Sans.)

Cāmmétta is the name given, on the Malabar coast, to an immense large tree, the milky juice of which is said to have wonderful virtues in Dropsical cases. See Hortus Malabaricus, Part 5th, page 90.

Cārā Caniram காரக்காணிராம (Hort. Mal.)———JUSTICIA MALABARICA?———*Boin-Caro* (Sans.)

Rheede informs us, that the whole of this plant, macerated with an infusion of Rice, is said, on the Malabar coast, to be a useful remedy for the bite of a *Cobra Capella*. See Hortus Malabaricus, Part 9th, page 110.

Cárámbu கறும்பு (Hort. Mal.)———JUSSIEUA SUFFRUTICOSA. Lin. ——*Bulā Vāngā* (Sans.)

Carumbu

Carombu is the name of a plant found on the Malabar coast, which, Rheede tells us, when ground small, and steeped in Butter-milk, is supposed to be of use in Dysentery. He adds, that a decoction of it is said to dissipate flatulency, promote urine, purge the body, and destroy worms. See Hortus Malabaricus, Part 2d, page 96.

Covâlám கோவளாம (HORT. MAL.)——*Tanghulo* (MALAY)——CRATÆVA MARMELOS. LIN.——*Below* (SANS.)

Rheede says, that a decoction of the bark and root of this tree is supposed, on the Malabar coast, to be a sovereign remedy in Hypochondriasis, Melancholia, and Palpitation of the Heart; that the leaves (in decoction) are used in Asthmatic complaints, and that the fruit a little unripe, is of use in Diarrhœa and Dysentery. See Hortus Malabaricus, Part 3d, page 38.

Courou Moélli நகுருமோலி (HORT. MAL.)——SIDEROXYLON SPINOSUM?——*Utâdâli* (SANS.)

Courou Moélli is the name, on the Malabar coast, of a shrub, the leaves and root of which, boiled in Milk, are supposed to be an antidote to the bites of certain Snakes. The bark, ground with oil, forms a good liniment in Rheumatic affections. See Hortus Malabaricus, Part 5th, page 77.

Idou Moulli இருமோலி (HORT. MAL.)——*Elâticânto* (SANS.)

This is the name of a tree growing on the Malabar coast, from the bark of the root of which, and also from the flowers and fruit, various preparations are made, which are prescribed in cases of Madness, Phrensy, and other affections of the Brain. See Hortus Malabaricus, Part 4th, page 42.

Kâden pullu கடிணபபுல்லு (HORT. MAL.)——SCLERIA LITHOSPERMA. WILLD.

The knotty root of this plant, Rheede tells us, is supposed, on the Malabar coast, to have anti-nephritic virtues. See Hortus Malabaricus, Part 12th, page 89.

Kákápu காககாபபு (HORT. MAL.)——TORENIA ASIATICA. LIN.——*Câelâ Dòlo* (SANS.)

The juice of the leaves of this low growing plant, mixed with Sugar, Rheede says, is supposed, on the Malabar coast, to cure Gonorrhœa. See Hortus Malabaricus, Part 9th, page 103.

Kâtâpâ கடடெபபா (HORT. MAL.)——RHAMNUS (SPEC.)?——*Kâri* (SANS.)

Kātāpā is the name given, on the Malabar coast, to a small tree, a decoction of the root of which is supposed to have great virtues in Maniacal cases. See Hortus Malabaricus, Part 5th, page 94.

Kā'cu Kālāli കാട്ടുകദളി (Hort. Mal.)———MELASTOMA ASPERA? ———*Cit nāqueri* (Sans.)

Kātou-Kādāli is the name given, on the Malabar coast, to a little tree, the leaves of which, rubbed and reduced into powder, with dry pepper leaves, and the whole mixed with Sugar, is said to ease Coughs, and relieve the lungs from Phlegm. See Hortus Malabaricus, Part 4th, page 91.

Kotsjilletti pullu കൊച്ചിലെത്തിപുല്ല (Hort. Mal.)——— XYRIS INDICA. Lin.———*Dādumāri* (Sans.)

This would appear, by Rheede's account, to be considered as a plant of great virtue on the Malabar coast. He says "Foliorum succus cum aceto mixtus impetigini resistit. "Folia cum radice oleo incocta, contra lepram sumantur, cum Mungo (Phaseolus "Mungo) decocta et epota *somnum conciliant*." Vide Hort. Mal. Part 9th, page 139.

Muel-Schevy മുയൽചെവി (Hort. Mal.)———CACALIA SONCHIFOLIA. Lin.———*Pattā Cāmudi* (Malay)———*Udirām-Punum* (Sans.)

Rheede tells us, that a decoction of this plant is considered as anti-febrile, on the Malabar coast; and that the juice of it, mixed with Sugar, is of use in Bowel complaints. See Hortus Malabaricus, Part 10th, page 135.

Nir-pulli നീർപുള്ളി (Hort. Mal.)———TRADESCANTIA AXILLARIS. Lin.

Rheede tells us, that on the Malabar coast, a decoction of this plant is supposed to be of use in Tympanitis. See Hortus Malabaricus, Part 10th, page 25.

Pāinà Schulli പൈനച്ചുള്ളി (Hort. Mal.)———ACANTHUS ILICIFOLIUS. Lin.

Pāinà Schulli is the name given, on the Malabar coast, to a plant, which, when ground small, and soaked in water, Rheede tells us, is supposed to have virtues, applied to parts bitten by poisonous Snakes.—See Hortus Malabaricus, Part 2d, page 94.

Pāl-modēccā പാലമൊടക്ക (Hort. Mal.)———CONVOLVULUS PANICULATUS. Lin.———*Cuvāli* (Sans.)

The root of this *Convolvulus*, dried in the sun, then reduced to powder, and boiled with Sugar and Butter, Rheede says, is supposed, on the Malabar coast, to promote obesity

obesity, and moderate the menstrual discharge. See Hortus Malabaricus, Part 11th, page 102.

Peetändälé-cotti பீதாநதலகோடடி (HORT. MAL.)——— CROTALARIA VERRUCOSA. LIN. ———*Buttā Gāgéri* (SANS.)

The juice of the leaves of this plant, Rheede tells us, is supposed to be efficacious in diminishing salivation. See Hortus Malabaricus, Part 9th, page 53.

Perin Pänel பெரிண பாணல (HORT. MAL.)———*Cunto* (SANS.)

This is the name of a shrub on the Malabar coast, with the dried leaves of which a fumigation is made, that is supposed to be of great use in Hysteria. See Hortus Malabaricus, Part 5th, page 30.

Pongolām பொணகொலாம (HORT. MAL.)———*Sāmmānā* (SANS.)

Pongolām is the name given, on the Malabar coast, to a plant, which, Rheede tells us, has great medical virtues. He says "calefacit, exsiccat, discutit omnia vitia ex "frigore orta, utet humores pituitosos ac febres."—Vide Hort. Mal. Par. 7, pag. 111.

Ponnāmpu Máráválá பொணஊபபுமாரவஆ (HORT. MAL.)——— EPIDENDRUM SPATHULATUM. LIN. ———LIMODORUM. WILLD.——— ———*Sounnā Pouspā* (SANS.)

Rheede says of this plant, that the powder of it, mixed with Honey, is supposed on the Malabar coast, to temper the bile, and cure Phrensy; that the flowers, which are of a golden colour, reduced into powder, are given in Consumptive, Asthmatic and Maniacal cases. See Hortus Malabaricus, Part 12th, page 8.

Sāpātoo cheddie சபபாததுசசெடி (TAM.)———*Scheru-pāriti* (HORT. MAL.) ———HIBISCUS ROSA CHINENSIS. LIN.

Rheede says that the root of this plant, triturated with oil, is of use in Menorrhagia. See Hortus Malabaricus, Part 2d, page 26.

Tsjérou Māu Máráválá செறுமாமரவஆ (HORT. MAL.)———EPIDENDRUM TENUIFOLIUM. LIN.———CYMBIDIUM. WILLD.———*Ambokeli* (SANS.)

Rheede, speaking of this plant, says, that the powder of it, mixed with Vinegar, is supposed, on the Malabar coast, to expel mucus from the bladder and kidneys, to relieve heat of Urine, and Gonorrhœa, and to moderate an overflow of the menstrual flux. See Hortus Malabaricus, Part 12th, page 11.

Tsjerou-

Tsjerou-Urén சேருபுரான (Hort. Mal.)——MELOCHIA CORCHORIFOLIA. Lin.

The whole of this plant, (with the exception of the root,) boiled in oil, is supposed, on the Malabar coast, to be an efficacious remedy for preventing bad consequences from the bite of a water Snake. See Hortus Malabaricus, Part 9th, page 143.

Välli-kárá வள்ளிகரா (Hort. Mal.)

The name of a tree on the Malabar coast, growing near Cochin, the seed of which, boiled with Saffron and oil, Rheede tells us, is said to prevent fatal consequences from the bite of a Mad-Dog, provided it is timely administered, See Hortus Malabaricus, Part 7th, page 36.

Upu-däli உப்புடாலி (Hort. Mal.)——RUELLIA RINGENS. Lin.

The juice of the leaves of this plant, boiled with a little Salt, Rheede says, is supposed, on the Malabar coast, to correct a depraved state of the humours. See Hortus Malabaricus, Part 9th, page 125.

Wellipännä-kélëngu வெள்ளிப்பன்னகிழங்கு (Hort. Mal.)——POLYPODIUM TAXIFOLIUM. Lin.——*Kädehou-Mua* (Sans.)

Rheede says that the leaves of this plant, reduced to powder, and taken with Honey, are powerful emmenagogues, and bring on abortions: He therefore adds "Mulieres ergo, cavete vobis!!!" Vide Hort. Mal. Par. 12, pag. 25.

A Table shewing the doses of such Tamool Medicines as are not included in the British Materia Medica.

The Vytians and Hakeems being in the constant habit of crowding a great variety of articles into one prescription, there has been some difficulty in ascertaining the exact quantities of each medicine that might be considered as a proper dose.

Medicines.	*Forms.*	*Doses.*
Adä ödey elley,	Electuary,	A small tea spoonful twice daily.
Adievé yum,	Powder,	¼ of a Pagoda weight twice daily.
Addutinä, älay,	Infusion,	Two Ounces Do.
Aiä véréi,	Electuary,	One Pagoda weight Do.
Amkoolăng kálung,	Decoction,	½ a tea-cupful Do.
Anäuéringie,	Do.	One tea-cupful Do.

Appäkövay

Medicines.	*Forms.*	*Doses.*
Appākōvay káluag,	Electuary,	Two table spoonfuls twice daily.
Arásum véiéi,	Powder,	¼ of a Pagoda weight Do.
Attie puttay,	Decoction,	½ a tea-cupful Do.
Avāray,	Electuary,	A small tea-spoonful Do.
Avérie,	Decoction,	One tea-cupful Do.
Caatāmunākā unnay,	Oil,	One and ¼ of a Gold fanam weight a dose
Caatattie poo	Infusion,	One tea-cupful twice daily.
Caatcārnay káluag,	Electuary,	A small tea-spoonful Do.
Caatmoorungȳ vayr,	Decoction,	One Ounce twice or thrice daily.
Caatsirágum,	Powder,	One Pagoda weight twice daily.
Cādāpum vayr,	Decoction,	½ a tea-cupful Do.
Cāmāchie pilloo,	Infusion,	¼ Do. Do.
Cānchorie vayr,	Decoction,	½ Do. Do.
Cāray chéddie,	Do.	Three Ounces Do.
Cārookoovā elley,	Do.	One Ounce Do.
Coorinjā	Infusion,	½ a tea-cupful Do.
Cooroovingie vayr,	Decoction,	Do. Do.
Coottivéllā,	Do.	½ an Ounce Do.
Cundungkātti vayr,	Do.	Do. Do.
Cunjam koray,	Juice of the leaves,	A tea-spoonful twice daily for children.
Elándéi vayr,	Decoction,	½ a tea-cupful twice daily.
Elékūllie,	Milky Juice,	¼ of a Pagoda weight a purge.
Eloopéi puttay,	Juice of the Bark,	A table-spoonful twice daily.
Emboorel,	Decoction,	One Ounce twice daily.
Erupovel,	Do,	½ an Ounce Do.
Kāddil Tayngā,	Powder,	¼ of a Pagoda weight twice daily.
Kālichikāi,	Pills,	½ a nut in the course of the 24 hours, in divided doses.
Kārroovélum puttay,	Infusion,	½ a tea-cupful twice daily.
Kārpoorāwullie,	Juice of the leaves,	A table spoonful twice daily.
Kaundum,	Powder,	One Gold fanam weight Do.
Kilānélly,	Decoction,	½ a tea-cupful Do.
Koopámáynie,	Powder,	One tea-spoonful mixed with butter Do.
Koray kálung,	Decoction,	½ a tea-cupful Do.
Kostum,	Infusion,	Do Do.
Kot'āng kārúndéi,	Powder,	One tea-spoonful in honey Do.
Kuttālay,	Juice of the Pulp,	One tea-cupful every morning.
Mālaytānghie vayr,	Infusion,	One tea-cupful twice daily.
Māroodānie,	Extract,	½ a tea-spoonful Do.
Mārool kálung,	Electuary,	One tea-spoonful Do.
Māvilinghum puttay,	Decoction,	½ a tea-cupful Do.
Moodā cottān,	Do.	Do. Do.
Mookārnttay vayr,	Powder,	One tea-spoonful Do.
Mookāvullie vayr,	Decoction,	½ a tea-cupful Do.
Moollie vayr,	Do.	Do. Do.
Moonnéi vayr,	Do.	Do. Do.
Mosumooskéi,	Infusion,	Do. Do.
Nāhioorvie vayr,	Do.	Do. Do.
Nābiváyléi,	Powder,	One tea-spoonful Do.
Nānjerāpānjan vayr,	Do.	½ a Pagoda weight a dose.
Nat Sowcārum,	Electuary,	½ of a Pagoda weight daily.
Nedél káluag,	Do.	One tea-spoonful twice daily.

Neer

Medicines.	*Forms,*	*Doses.*	
Neer Moollie vayr,	Decoction,	½ a tea-cupful twice daily.	
Neer Noochie,	Do.	Do.	Do.
Neer piiimie,	Do.	Do.	Do.
Nélācoomul vayr,	Electuary,	One tea-spoonful	Do.
Nélépannay kálung,	Do.	Do.	Do.
Nellie poo,	Do.	Do.	Do.
Neringie,	Decoction,	½ a tea-cupful	Do.
Nērvalum cottay,	Electuary,	One gold fanam weight a dose.	
Noochie	Decoction,	½ a tea-cupful twice daily.	
Noonā cheddie elley,	Do.	Do.	Do.
Núwel puttay,	Do.	Do.	Do.
Ooghāi puttay,	Do.	Do.	Do.
Orilátāmāray,	Do.	Three table spoonfuls	Do.
Paak,	Do.	½ a tea cupful	Do.
Pādrie vayr,	Infusion,	Do.	Do.
Pāloopāghel kálung,	Electuary	Two table spoonfuls	Do.
Párátie vayr,	Decoction,	½ a tea-cupful	Do.
Pāsselie keeray,	Infusion,	Do.	Do.
Pāvuttay vayr,	Powder,	Two tea-spoonfuls a dose for children.	
Pémayrūtie,	Infusion,	Three table spoonfuls twice daily.	
Pépoodel,	Do.	Four Do. Do.	Do.
Pérāmootie vayr,	Do.	½ a tea-cupful	Do.
Pérumārundoo,	Decoction,	Three table spoonfuls	Do.
Pérumāruttoo puttay,	Do.	½ a tea-cupful	Do.
Pérundéi codie,	Powder,	One tea-spoonful	Do.
Podootāléi,	Infusion,	¼ of a tea-cupful	Do.
Pooindie cottay,	Powder,	1 & ¼ of a Pagoda weight	Do.
Pōōlāvayr puttay,	Decoction,	½ a tea-cupful	Do.
Pooliāray,	Electuary,	Two tea-spoonfuls	Do.
Poollium véréi,	Powder,	Two Pagodas weight	Do.
Pooursungkāi,	Decoction,	½ a tea-cupful	Do.
Porásum véréi,	Juice of the seeds,	Two table spoonfuls	Do.
Portālāykāiāntágárei,	Decoction,	½ a tea-cupful	Do.
Purpādāgum,	Infusion,	Do.	Do.
Shádámāngie,	Do.	1 & a ¼ of a Pagoda weight	Do.
Shāngám cooppy,	Juice,	Two table spoonfuls	Do.
Shārunay vayr,	Powder,	Two tea-spoonfuls	Do.
Shayng cottay,	Juice,	One tea-spoonful once daily.	
Shémmoollie élley,	Juice of the leaves,	Two table spoonfuls twice daily.	
Sheendie codie,	Powder,	Two tea-spoonfuls	Do.
Sheerudék,	Infusion,	½ a tea-cupful	Do.
Shencodie vaylie,	Powder,	One tea-spoonful	Do.
Shévádéi vayr,	Decoction,	½ a tea-cupful.	Do.
Shévénārvaymboo,	Do.	Do.	Do.
Shévium,	Do.	Do.	Do.
Sinnie elley,	Infusion,	¼ of a tea-cupful	Do.
Sirroo Coorinjā vayr,	Decoction,	½ a tea-cupful	Do.
Sirroo Cānchorie vayr,	Do.	Do.	Do.
Sirroo keeray vayr,	Do.	Do.	Do.
Sirroo poolay vayr,	Do.	Do.	Do.

Sungā

Medicines:	*Forms.*	*Doses.*	
Suogā élley,	Electuary,	Two tea-spoonfuls twice daily.	
Tágáray elley,	Decoction,	½ a tea-cupful	Do.
Tālisbáputrie,	Powder,	One tea-spoonful	Do.
Táloodāléi,	Juice of the leaves,	Two table-spoonfuls	Do.
Tāvāsboo Mooringhei,	Do.	Do. Do.	Do.
Tayshāvárum,	Infusion,	¼ of a tea-cupful	Do.
Téttām cottay,	Powder,	One and a ½ tea-spoonful a dose.	
Tirnootpātchie vérei,	Infusion,	½ a tea-cupful twice daily.	
Tirooghooculle,	Milky Juice,	Two gold fanams weight	Do.
Tolásee vayr,	Decoction,	½ a tea-cupful	Do.
Toodoovullay,	Electuary,	Two tea-spoonfuls	Do.
Toorā elley,	Infusion,	½ a tea-cupful	Do.
Tottāl vādie,	Powder,	Four Pagodas weight	Do.
Vāivélunghum,	Infusion,	¼ of a tea-cupful	Do.
Vārāpoolā vayr,	Powder,	One Pagoda weight	Do.
Vaylie partie,	Juice of the leaves,	Three table spoonfuls	Do.
Vaypum puttay,	Decoction,	½ a tea-cupful	Do.
Vaypum khulloo,	Toddy,	An ounce and a half every morning.	
Védittālung kolindoo,	Juice of the leaves,	Four Pagodas weight twice daily.	
Véppāléi puttay,	Decoction,	Three table spoonfuls	Do.
Vettilay,	Juice of the leaves,	Two table spoonfuls	Do.
Vistnookrāndi,	Infusion,	½ a tea-cupful	Do.
Vittie vayr,	Do.	¼ of a tea-cupful	Do.
Vūlie vayr,	Decoction,	½ a tea-cupful	Do.
Vullāréi,	Infusion,	Do. Do.	Do.
Vullay Kākārtánvayr,	Powder,	One Pagoda weight	Do.
Vūlléikoo,	Milky Juice,	¼ of a Pagoda weight	Do.
Vuttéi Pémayrutie,	Infusion,	Two table spoonfuls for children twice daily.	
Yércum vayr,	Decoction,	Two table spoonfuls twice daily.	
Yércum pāwl,	Milky Juice,	¼ of a Pagoda weight a dose.	

Weights in use amongst the Native Druggists of Lower Hindoostan.

2½ Grains of dried Paddy (1.)	make	1 Grain (Apoth.)
16 do. do.	,,	1 Gold Fanam.
1 Gold Fanam,	,,	5 Grains (Apoth.)
10½ Gold Fanams,	,,	1 Star Pagoda.
1 Star Pagoda,	,,	2 Scruples & 12 grs. (Apoth.)
10 Star Pagodas,	,,	1 Pollam.
25 Pollams,	,,	1 Seer.
40 Pollams,	,,	1 Viss.
8 Viss,	,,	1 Maund.
20 Maunds,	,,	1 Pārum or Candy, weighing 500 lbs. Avoir.

Forms

(1.) *Rice while in the husk is called Paddy.*

Forms of Prescriptions in use amongst the Native Medical Practitioners of Lower Hindoostan.

I. INFUSION. *Koodineer* குடிநீர் (TAM.)——— *Nookoo* نقوع (DUK.) ——— *Wárévéshānā Cáshāyum* వ్రారవెశినకషాయం (TEL.)

II. DECOCTION. *Cushāyum* கஷாயம் (TAM.)——— *Kārā* کاڑہ (DUK.) ——— *Wūndéné Cáshāyum* వండిన కషాయం (TEL.)

III. LINIMENT (TOPICAL.) *Tállum* தடம் (TAM.)——— *Toyl Ligānā* تیل لگانا (DUK.)——— *Dállum* దళం (TEL.)

IV. LINIMENT (FOR THE WHOLE BODY.) *Tooāloy* துவாலை (TAM.)

V. ELECTUARY. *Layghium* லேகியம் (TAM.)——— *Hulvā* حلوہ (DUK.) ———*Layghum* లేకియం (TEL.)

VI. POWDER. *Shooroonum* சூரணம் (TAM.)——— *Booknee* بکنی (DUK.) *Shooroonum* చూరణం (TEL.)

VII. PILL. *Mātray* மாத்திரை (TAM.)——— *Ghōlie* گولی (DUK.)——— *Mātirloo* మాత్రలు (TEL.)

VIII. PLASTER. *Kálimboo* களிம்பு (TAM.) ——— *Mólum* مولم (DUK.)——— *Molām* మొలాం (TEL.)

SECTION IV.

Artisan's Nomenclature, &c.

CONTAINING THE NAME AND USE OF MANY MATERIALS EMPLOYED BY THE NATIVE INDIANS IN THEIR ARTS AND MANUFACTURES; ALSO THE APPELLATIONS GIVEN TO CERTAIN ARTICLES OF DIET, AND OTHER THINGS NECESSARY FOR THE COMFORT AND CONVENIENCE OF THE SICK.

A.

ALOE (HILL) NAR: *Málay Kuttālay nār* மலைகத்தாழைநார் (Tam.)——*Sun kā nār* سن کانار (Duk.)——*Peddā kálá bundā nárá* (Tel.)——AGAVE VIVIPARA. Lin.——*Cán'ālā* (Sans.)

From the nar (or tough stringy fibres) of the Hill Aloë, is prepared a very strong and useful cordage, (*Kyre*), similar to that made from the same plant in Portugal, where this Aloe is called Pita. (1.) It is also made into a smaller sort, or twine, called *Mellis Kyre* or *Mellis Cowr*.

ALOE, SMALL. *Kuttālay* கத்தாழை (Tam.)——*Kunwār* کنوار (Duk.)——*Kálá bundā* (Tel.)——*Koomārie* (Sans.)——ALOE PERFOLIATA, VERA. Lin.

The juice of the pulp of this small species of Aloe is employed by the Mahometans in preparing their ink.

ALUM: *Páddicārum* படிகாரம் (Tam.——*P,hutkeeria* پھٹکري (Duk.)——*P,hitcāri* (Hind.)——*Sphātica* (Sans.)——ALUMEN.

The Dyers (*Sāiékārér*) (Tam.) use this article for fixing and giving brilliancy to their colours in chintz and other painting; particularly those called *Putta Oodā* (purple), and *Carooā Segāpoo* (deep red). The Tanners (*Chuckkélier*) (Tam.) employ it in preparing soft white leather, and the Goldsmiths (*Tuttār*) (Tam.) to brighten gold ornaments.

AMBER

(1.) See *Link's Travels in Spain and Portugal, page* 444.

AMBER. *Umbir* அம்பர் (TAM.)——— *Kārooba* کهربا (PERS. HIND. AND DUK.)———SUCCINUM.

I cannot find that Amber is employed in preparing Varnishes in India; but is chiefly made into Beads, called in Dukhanie *Kafoorké munkéh*, and other ornaments.

Copal is often passed off for Amber, and sold for it; a deception easily carried into effect, from the great resemblance the one substance bears to the other in colour and consistence. *See article Amber, in the 1st Section of this Catalogue; see also Copal, in this Section.*

ANOTTA.———BIXA ORELLANA, LIN.

This plant is now successfully cultivated in Bengal, and also in some parts of lower Hindoostan; from the follicles or pulp of the seeds of which *Anottā*, a beautiful red dye is prepared. Some specimens of it, sent from Calcutta to England, were said to be not inferior to the article brought from South America.

ARRACK. *Chārāyum* சாராயம் (TAM.)——— *Arrák* عرق (ARAB. AND DUK.)———ARRACUM.

See article Arrack in Section 7th of the 2d Catalogue.

ARSENIC, YELLOW. *Aridārum* அரிதாரம் (TAM.)——— *Hurtāl* هرتال (HIND. AND DUK.)——— *Háritálā* (SANS.)———ARSENICUM FLAVUM.

This is much used by the Tamool Painters (*Vurnāvélékārer*) in preparing a yellow pigment.

ASBESTOS. *Kull nār* கல்நார் (TAM. AND CAN.)——— *Puttir ká nār* پتهر کا نار (DUK.)——— *Rātinárá* (TEL.)———ASBESTOS.

Captain Arthur, of the Corps of Engineers, was the first European who discovered this magnesian fossil in the lower provinces of Hindoostan; (in Mysore.) It is that sort which has been called by mineralogists *Amianthus*: its texture is delicately fibrous, its colour flaxen, and its fibres perfectly flexible. The *Ligniform Asbestos* I found in a Trichinopoly bazar: in external appearance it resembles wood, its fibres are somewhat rigid, and its colour is a dusky brown. The Tamool name of this sort is also *Kullnār*, which literally signifies stone-flax.

From the quality the *Amianthus* has of resisting fire, it is evident that it might be turned to very useful purposes.—*Pliny* informs us that he saw Napkins made of it; and the Princes of Tartary use it in burning their dead, with the view of preserving the

the ashes of the corpse distinct from those of the wood. Dr. Lister speaks of the wicks of the perpetual lamps of the Brahmins being made of it; and such may probably exist in the higher tracts of India, where I have understood that the Hindoos were not unacquainted with the method of making cloth from it. Thunberg found a fine white variety of Asbestos in Japan, there called *Sékima*, and which the Japanese were in the habit of spinning, weaving, and making into cloth.

ATTCES. *Attces* آتسیس (HIND.) ——— BETULÆ. SPEC.

Attces is the Hindoostanie name of the bark of a species of *Betula*, used in the northern parts of India for dying Chintz red, and which is sometimes, though rarely, brought to the Coromandel coast.

B.

BAG, GUNNIE. *Konie pye* கோணிப்பை (TAM.) ——— *Tāt ké Ghonie* تات کي گوني (DUK.) ——— *Gonoy Sunchie* (TEL.) ——— SACCUS.

It is with Gunnie bags, when old, that the Natives make the greater part of their Paper. Gunnie bags are made of the Crotalaria nar, which article see.

BAMBOO. *Moonghill* மூங்கில் (TAM.) ——— *Bās* بانس (HIND. AND DUK.) ——— *Védooroo* *Vāllā* (TEL.) ——— BAMBUSA ARUNDINACEA, SCHREB. ——— *Vānsā* (SANS.)

The common purposes of house building, making rails, palankeens, wicker work, &c., for which Bamboos are employed by the Native Indians, are well known. That variety of this article, called by the English Male Bamboo, (*Bambos stricta*, *Roxb.*) is termed in Tamool *Kull Moonghill*, in Dukhanie *Gut Bās*, in Telingoos *Kātu Védooroo*, and in Canarese *Chittoo*: the Natives split it into thin pieces, and make it into matts, baskets, and boxes; it is also used for spear shafts, bows, fishing rods, for drawing water, making ladders, grain carrier's tents, frames of boats, &c. &c. The English name, *Bamboo*, is a Malay word, بمبو Bamboo.

BANYAN TREE.

See article Arásum véréi in the 3d Section of this Catalogue.

BASKET. *Koondoo* கூண்டு (TAM.) ——— *Tókra* ٹوکرا (HIND. AND DUK.) ——— *Cranjong* (MALAY) ——— *Bootta* (TEL.) ——— CORBIS.

See articles, *Bamboo* — *Caldera bush leaf* — *Date, Wild, leaf and stalk of* — *Palmyra nar* — *Palmyra leaves* — *Rattan, small, common* — *Tennam Eerk.*

BEAD

BEAD, GLASS. *Munnie* மணி (TAM.)——*Bootiręścha* (MALAY)——*Kāch ké munkéh* کانچکي منکي (DUK.)

Various coloured glass beads are brought for sale by the Lubbie stone merchants.

BEAD, (WILD JAMAICA LIQUORICE SEED). *Coondoomunny* குன்றுமணி (TAM.)——*Goomchie* گھونچي (DUK.)——*Ghoorie Ghinzá* (TEL.)——*Rétti* (HIND.)——*Télāe* (MALAY)——*Rāctică* (SANS.)——ABRUS PRECATORIUS. LIN.

The beautiful round seeds of the *Abrus Precatorius*, which are either red or white, are strung together, and made into necklaces, bracelets and other ornaments. The white sort resemble pearls. They are also bruised into a fine powder by the Goldsmiths, and in this state used to increase adhesion, in joining together the more delicate parts of golden ornaments.

BEAD, INDIAN CANNA. *Kull vālēi munnie* கலவாழைபூமணி (TAM.)——*Ukkil-bārké munkéh* اقل بارکي منکي (DUK.)——*Sábbā jayá* (HIND.)——CANNA INDICA. LIN.——*Seelārumbā* (SANS.)

With the round, hard, black seeds, contained in the hairy pericarpe of the *Canna Indica*, the Natives make necklaces and other ornaments. The monandrous plant itself is the *Krishnā tāmārā* of the Telingas, and the *Kātu-bálá* of the Hortus Malabaricus.

BEAD, UTRASUM. *Utrāsum* ருதிராட்சம (TAM.)——*Oetrādge ké munkéh* اتراج کي منکي (DUK.)——ELÆOCARPUS LANCEOLATUS. ROTTL.

The *Utrāsum* beads, which are very rough; and about the size of small Nutmegs; are the seeds of the *Eliæocarpus Lanceolatus*. They are brought to India from Java, of which country that tree is a Native. The *Sheva Brahmins* and *Pundarums* (1.) wear them round their heads and necks, and also form them into a kind of rosary.

BEAD, KOONDEL PANEI. *Koondél pánéi munnie* கூந்தல்பனைமணி (TAM.)——CARYOTA URENS. LIN.

The dark coloured, oval seeds of the *Caryota Urens* are used by the Mahometans as beads. The tree is called *Erimpānnā* in Canarese. BEAD,

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(1.) *The begging religious fanatics, or devotees. of the sect of Shéva,*

BEAD, KODDA PANEI. *Koddá pánei munnie* குடைப்பனைமணி (TAM.)———CORYPHA UMBRACULIFERA. LIN.

These dark colored, roundish seeds are used as beads by the *Tāders*, (religious fanatics of the sect of Vishnoo) which people the Telingas call *Dāsāries*.

BEAD, TOLASEE ROOT. *Tolásee vayr munnie* துளசிவேர்மணி (TAM.)———*Toolsiké munkeh* تلسي كي منكي (DUK.)———OCIMUM SANCTUM. VAR.

Tolásee is well known to be a plant sacred to *Vishnoo*, and to be held in the highest veneration by all his followers. The root of it is made into beads, and worn round the necks and arms of the *Vishnoo Brahmins*, and *Taders*. (1.)

A very handsome bead is sometimes made by polishing the Betel nut, called in Tamools *Paak munnie*.

BED, OF TWISTED STRAW. *Vákil Midtay* வைக்கோல்மெத்தை (TAM.)———*Párāl ká bichānā* پرال کا بچھانا (DUK.)———*Kásoovu Méttā* (TEL.)——— LECTUS STRAMINEUS.

BEEF. *Maat-irechie* மாட்டிறைச்சி (TAM.)———*Gȳ kā gosht* گاي کا گوشت (DUK.)———*Pássârum koorā* (TEL.)———*Dāgin-sāpse* (MALAY)———CARO BUBULA.

It is a curious fact, that in the பதார்த்தசிந்தாமணி *Pádâurtāsindāumânie* (an old Tamool work on the nature of food for the sick) Beef is included, and recommended as a proper diet in cases of Jaundice, Dyspepsia, and when the body requires to be strengthened. I am inclined to think that the modern Hindoos would certainly reject this regimen, however high the authority that might prescribe it. The Moors are in the habit of preparing Beef tea for their sick, and call it *Gȳ ké gosht kā āb*. Veal in Tamool is *Kunrookootie in irechie*, in Dukhanie *Bile kábutchā*, and in Telingoo *Doodākoorā*.

BIBA. *Bibā* ಬಿಬಾ (CAN.)———HOLIGARNA. BUCH.

Biba is, strictly speaking, the Canarese name of the Chittagong Varnish tree; but the Natives of Canara, Dr. Buchanan informs us, are not as yet aware of its peculiar quality.

BIRD-LIME. *See*

(1.) *The begging religious fanatics, or devotees, of the sect of Vishnoo: the Telingas call them Dasaries.*

See article Arásum vérëi in the 3d Section of this Catalogue.

BLACHANG, also BALACHANG.

This is a sort of a caveare, of a very strong odour, prepared with the spawns of Shrimps, and Shrimps themselves, on Sumatra and other Eastern islands, whence it is brought to India.

BLANKET, COUNTRY. *Cumblie* கம்பளி (Tam.)——*Kumlie* کمبلی (Duk. and Hind.)——*Gileem* (Pers.)——STRAGULUM.

BLEACHING.

See articles, *Cowdung——Lime, quick——Over Munnoo——Potass, impure Carbonate of——Congie, rice.*

BOLE, ARMENIAN. *Seemie Kävikull* சீமைக்காவிக்கல் (Tam.)——*Gil Arminie* گل ارمنی (Pers. Hind. and Duk.)——*Hejr Urménee* (Arab.)——*Simā Cāvi Rāi* (Tel.)——BOLUS ORIENTALIS.

This, in conjunction with some other ingredients, is used by the Tamool Painters in preparing a red pigment. The Dyers also employ it, together with the seeds of the Oval leaved Cassia, and Indigo, to dye a Nankeen colour. In the Southern provinces it is sometimes called *Segápoo kävikull.*

BORAX. *Velligārum* வெளிகாரம் (Tam.)——*Sohāgā* سوهاگا (Hind. and Duk.)——*Tunkār* (Pers.)——*Booruc* (Arab.)——*Páterree* (Malay)——SUB BORAS SODÆ.

This article is much used by the Tamool Goldsmiths, Tinkers, (*Cännár*) (Tam.) and Tin men, (*Tágárávélécārer*) (Tam.) to facilitate the fusion of their metals. With it and Lime juice, the Hindoos of the sect of Vishnoo prepare their red *Tiroochoornum*, with which they mark (1.) their foreheads perpendicularly.

BRATTIE. *Vrättie* வறட்டி (Tam.)——*Ooplie* اپلی (Duk.)——*Pidáká* (Tel.)

Brattie is the name of a round, flat kind of dry cake, prepared with Cow-dung and husks of grain, or small pieces of dry grass or straw; it is used as fuel, and burns like turf, but with a pleasant odour.

BREAD

(1.) *The women of the sect of Vishnoo make the perpendicular mark on their foreheads with the substance called* Koonkoomum; *which is prepared by adding rice powdered, to the red* Tiroochoornum *above mentioned.*

BREAD FRUIT. *Wārrékā* வாரெட்டிக்காய (Cyng.)——*Sookoon Cātāwee* (Malay)——ARTOCARPUS INCISA. Lin.

Wārrékā is the name given to the Bread fruit on Ceylon, where it is common, and is eaten by the poorer sort of people instead of bread or rice. We are told by Thunberg (1.) that, on that island, it is called *Pollos* when about the size of an ostrich's egg, and *Herreli* when half ripe and of the size of a Cocoa-nut. At both these ages, the fruit, he says, cannot be eaten without previous preparation. The *Wārrékā*, I have understood, is sometimes brought for sale to the Southern parts of the Peninsula.

BROOM GRASS. *Todápum* துடப்பம் (Tam.)——*Jāroo* جهارو (Duk.)——*Cheempirie kuttā* (Tel.)——ARISTIDA SETACEA, Lin.

This article, in the more southern parts of the Peninsula, is called *Vullákámār*. Brooms are also made of the *Eerk* of the Cocoanut leaf.

BUTTER-MILK. *Moroo* மோரு (Tam.)——*Chaatch* چهاچ (Duk.)——*Dogh* (Arab.)——*Tsállā* (Tel.)——*Tākrum* (Sans.)——LAC EBUTYRATUM.

Butter-milk, in conjunction with Quick-lime, is used in preparing a kind of stringy mixture, which the Painters in some districts employ to give adhesion to their colours.

C.

CALDERA BUSH, LEAF OF. *Tàlay elley* தாழையிலை (Tam.)——*Kéwooré kā paat* کیوري کا پات (Duk.)——*Moghéliākou* (Tel.)——*Kāidā* (Hort. Mal.)——PANDANUS ODORATISSIMA. Lin.——*Kétékā* (Sans.)

With the leaves of the Caldera bush, the Natives of lower India (like the inhabitants of the Friendly islands) make a fine kind of mat to sleep on, which they stain yellow and red with Cassa leaves and *Vāttungā cuttay*. They are also used to make the common kind of umbrellas called by the Tamools *Tāloyelley kodéi.*

Dr. Roxburgh, in his "Coromandel plants," tells us, that the yellow, pulpy part of the drupe of this plant is sometimes eaten by the Indians, in times of scarcity. He adds, that the fusiform roots are composed of tough fibres, which basket makers use to tie their work with. They are, at the same time, so soft and spungy as to be employed as corks.

CANVAS, COUNTRY. *Konie taat* கோணிதாடு (Tam.)——*Taat*

(1) See his "Travels," Vol. 4th, page 256.

گونی (Duk.) ——— *Gōnay buttā* (Tel.)

CAOUTCHOUC, OR INDIAN RUBBER.——— HEVEA CAOUTCHOUC: Aubl.——— SIPHONIA CAHUCHU. Willd.

It has been discovered that *Caoutchouc* is not exclusively the produce of the *Hevea Caoutchouc*, but that it is furnished by several other plants. We know it to be obtained in large quantities from the *Jatropha elastica* of South America; and Dr. Roxburgh has given us a description of an Indian plant *(Urceola elastica)* which affords a juice that, when thickened, has all the properties of the *Caoutchouc*: We moreover know that the milky exudations of the Jack tree *(Artocarpus integrifolia)*, the Banyan tree *(Ficus Indica)*, and also that of the Arásum tree, *(Ficus Religiosa)*, possess nearly similar qualities.

CAPILAPODIE. *Cápilāpodie* கபிலாபொடி (Tam.)——— ROTTLERA TINCTORIA.

This is a fine, reddish brown, light powder, which the Natives employ for dying a beautiful pale orange colour. I was, for some time, a good deal at a loss to know from what exact plant it was obtained; 'till I discovered, in Dr. Buchanan's excellent work, "A Journey through the countries of Mysore, Canara and Malabar," that it is the red dust shaken from the dry fruit of the *Rottlera tinctoria*, and is an export from Malabar, where the tree is called *Córungā munjémárum*.

CARANSCHI. *Carānschi* കരാഞ്ചിക്കാ (Malayalum) ——— *Cáránjā* کرنجہ (Hind.)——— *Cáránjācā* (Sans.)

From the seeds of this plant an oil is obtained, which is used for burning in lamps; it is also supposed to have virtues in cases of Scabies.

CARNEELI, BLUE DYING. *Cārneeli* కానీలి (Tel.)——— INDIGOFERA COERULEA. Roxb.

Cārneeli is the Telingoo name of an erect growing, shrubby plant, commonly met with in the Northern Circars, on barren and uncultivated ground. From its leaves, which are about one or two inches long, and three quarters of an inch broad, a beautiful light Indigo can be extracted.

CARPET, WOOLLEN. *Rutná cumblie* ரத்னகம்பளி (Tam.)——— *Khalíjéh* قالیچہ (Pers. Hind. and Duk.)

CASSA LEAF. *Cāsā elley* காசாயிலை (Tam.)——*Cāshāu kā paat* کاشاؤ کا پات (Duk.)——*Cassa ākoo* (Tel.)——MEMECYLON TINCTORIUM. Kœn.

Cassa leaves, though they are to be found in the Southern parts of the Peninsula, are often brought from Ceylon, and sold to the Dyers. It is with them that the Mat-men (*Pāikārer*) (Tam.) stain mats of a beautiful yellow colour: and, in conjunction with *Kādukāi* (Emblic Myrobolan) and *Váttungā cuttay*, give them a deep red tinge. They are also used in preparing the *Shém pungie* (red cotton).

CASSIA FISTULA, BARK OF.—*Konnay puttay* கொன்னைப்பட்டை also *Shārrá konnay puttay* (Tam.)——*Amultās ké chāul* املتاس کی چھال (Duk.)——CASSIA FISTULA. Lin.

This bark is employed by the Chucklers in tanning leather. *See article Cassia Fistula in the 1st Section of this Catalogue.*

CASSIA EARED, BARK OF. *Avāray puttay* ஆவாரைப்பட்டை also *Avārum puttay* (Tam.)——*Turwér ké Chawl* تروڑ کی چھال (Duk.)——*Tángédoo puttā* (Tel.)——CASSIA AURICULATA. Lin.——*Mayhāric* (Sans.)

This bark, or rather the small, unpealed branches of the *Cassia Auriculata*, is employed by the Chucklers in tanning leather, particularly neat skins.

CASSIA, OVAL LEAVED, SEEDS OF. *Tágáray verei* தகரைவிரை (Tam.)——*Tágarishā vittiloo* (Tel.)——CASSIA TORA. Lin.——*Práboonātā* (Sans.)

These liver coloured and slightly compressed seeds are used in preparing a blue dye, which is usually fixed with Lime water.

CATECHU.——MIMOSA CATECHU. Lin.

Catechu (1.) is used in Berar in the process of dying and painting chintz and other cloths. It is occasionally mixed with plaster, to increase its adhesion; and is also, in conjunction with certain oils, applied to beams, to preserve them against the white ants.

For a particular account of Catechu see the article in the 1st Section of this Catalogue.

CHALK.

(1.) *When this article is combined with Vitriolic salts a darker colour is produced.*

CHALK. *Simie Chunāmboo* சீமைச்சுண்ணாம்பு (Tam.)——*Velāitie Chunnā* ولايتي چونه (Duk.)——*Khūrree muttee* (Hind.)——*Cāpoor engrees* (Malay)——CARBONAS CALCIS.

This the Natives use for brightening and cleaning metals and glass; it is also employed by the Mootchie men (Mootchier) (Tam.) as a body colour.

CHARCOAL. *Addpoo Currie* அடுப்புக்கரி (Tam.)——*Koylā* كويلا (Duk. and Hind.)——*Poi-bogooloo* (Tel.)——*Arāng* (Malay)——CARBO LIGNI.

The Indians, like other nations, use this article in the preparation of Gun powder. They have peculiar opinions regarding Charcoal, and suppose that obtained from particular trees to be best suited for particular purposes; for instance, the Goldsmiths in these provinces prefer the Charcoal produced from the *Oosilin-mārum* and *Avāray mārum* (Cassia Auriculata); the Blacksmiths in the Northern Circars say the best for their work is that made from the *Sānrā chettoo* (Tel.) a species of Mimosa, and which, in all probability, differs little from that of the *Pārāmbá* of the Canarese (Mimosa Tuggula), which the Blacksmiths of Mysore always use when they can get it. In these districts, the Charcoal in the greatest request amongst the Blacksmiths is that of the *Kárroovélum mārum* (Acacia Arabica), *Poollium márum* (Tamarindus Indica), and *Vummáray márum* (Swietenia Chloroxylon. Roxb.) For pharmaceutical purposes, that of the *Yércum chedie* (Asclepias Gigantea) is always employed.

In the higher provinces of Hindoostan, much Charcoal is made from a tree called in Bengalese *Bastra* (*Callicarpus Americanus*): its root is also said to have virtues in certain cutaneous complaints, there called *Māshā*.

CHAY ROOT. *Emboorel* இம்பூறல் (Tam.)——OLDENLANDIA UMBELLATA. Lin.

This root is used in dying red, orange and purple; the colours being fixed by means of *Kādukāi* and *Pāddicārum*. It is also often called by the Tamools *Rāmiseram vayr*, from the circumstance of its growing in abundance on the island of Ramiseram.

CHENK-SHELL. *Sungoo* சங்கு (Tam.)——*Sūkk* سنک (Duk.)——*Shénkoo* (Tel. and Sans.)——DOLLIUM. Spec.

Of these shells, which are found in great abundance on the sea coasts of the southern and western parts of the Peninsula, the natives make rings, beads, and other ornaments. They are also sent to Bengal and the neighbouring countries, where they are sold, and cut into cowries (small coin.)

CLAY, PIPE. *Nāmum* நாமம் (Tam.)——*Khūrree* کھری (Duk.)——*Tiroomanie* (Tel.)——ARGILLA FIGULI, Var. Of

Of this the Tamools make their white and finer kind of earthern ware. It is also in use amongst the Painters, and is employed by the Sepoys in cleaning their belts. With this clay the Hindoos of the sect of *Vishnoo* prepare their white *Tiroochoornum* with which they mark their foreheads perpendicularly.

CLOTH, BANDAGE. *Pālay seelay* பாடைச்சீலை (TAM.) ——— *Kaadie* کهادي (DUK.) ——— *Pauntā Buttā* (TEL.) ——— PANNUS GOSSIPINUS.

CLOTH, WAX. *Moolákkhoo Seelay* மெழுகுச்சீலை (TAM.) ——— *Mȳnāpoo Goodā* (TEL.)

COCOANUT WATER. *Yéllayneer* இளநீர் (TAM.) ——— *Yell-neer kā pānie* يلنير كا پاني (DUK.) ——— COCOS NUCIFERA. LIN.

This is used by the Bricklayers (*Kolluttookārer*) (Tam.) in preparing a fine white-wash. It is also employed in making the best and purest kind of Castor oil; a certain portion of it being mixed with the water in which the seeds are boiled.

COCOANUT SHELL. *Tāynga odoo* தேங்காயோடு (TAM.) ——— *Nārootie* ناروتي (DUK.) ——— *Tenkāiā chippa* (TEL.) ——— COCOS NUCIFERA.

The Cocoanut shell is one of the ingredients that are burnt to procure a valuable black paint. It is also, when charred, powdered small, and mixed with a certain portion of Chunamb, used by the Bricklayers for colouring the walls of houses, &c.

COCOANUT NAR. *Tayngā nār* தேங்காய்நார் (TAM.) ——— *Nāril kā nār* ناريل کا نار (DUK.) ——— *Tenkāiā nārā* (TEL.) ——— COCOS NUCIFERA.

With the nar, or tough stringy fibres which surround the Cocoanut, is prepared a great deal of useful cordage, much used on board the vessels (1.) of the Natives: it is also

(1.) *Dr. Roxburgh informs us, that a very strong and durable cordage for Ships is prepared from the black fibres of the* Saguerus Rumphii *which surround the trunk of the tree at the insertion of the leaves.*

also sometimes made into fishing nets and rugs, and is employed for stuffing Bullock saddles, &c. &c.

CONGIE, RICE. *Arisee Cunjie* அரிசிக்கஞ்சி (Tam.)———*Gungie* گنجي (Duk.)———*Beeāppā Ghengie* (Tel.)———ORYZA SATIVA. Lin.

This Congie, as well as that made with Natchenny, is used in the process of making Paper, and as a paste; and is employed by the Weavers *(Saynièr)* (Tam.) in dressing and preparing their thread for the loom. It is also employed by the Dyers, the Bleachers, Washermen, and sometimes by the Bricklayers, who mix it with their white wash to increase its adhesion.

COPAL. *Shāndris* சாந்திரசு also *Chāndris* (Tam.)———*Chindrus* چندرس (Duk.)———RHUS COPALLINUM. Lin.

The Copal which is found in the Indian bazars is imported from Bussorah, whither it is brought from South America; and is employed by the Coach and Bandy makers in this country for preparing a varnish. This article resembles Amber so much, that the Jewellers make it into necklaces and other ornaments, which are passed off as Amber; a deceit similar to that which Mr. Brydonne found practised in Sicily. A very valuable Copal is obtained, on the Malabar coast, from the *Vateria Indica* (*Roxb*); for an account of which see article *Varnish Peynie* in this section.

CORAL. *Páválum* பவழம் (Tam.)———*Goollie* گلي (Duk.)———*Busséd* (Arab.)———*Mirján* (Pers.)———*Págħádum* (Tel.)———*Moongā* (Hind.)———*Poālām* (Malay)———CORALLIUM.

See article *Coral* in the 1st Section of this Catalogue.

CORDAGE. See article *Rope* in this Section.

COT OR DOOLY (TO CONVEY SICK ON.) *Cuttle Pālāk* கட்டிற்பல்லாக்கு (Tam.)———*Dōley* ڈولي (Duk.)———LECTULUS PORTABILIS.

COTTON. *Pungie* பஞ்சு (Tam.)———*Rooie* روي (Hind. and Duk.)———*Poombu* (Pers.)———*Keotn* (Arab.)———*Cápás* (Malay)———*Puttie* (Tel.)———GOSSYPIUM HERBACEUM. Lin.———*Kupās* (Sans.)

Besides

Besides the well known manufactures, such as Palampores, Chintzes, Muslins, &c. made with this article, the Tamools prepare with it, ropes and fishing nets, &c. and also convert it into *Shem pungie* (red cotton). The seeds of the cotton plant the Natives consider as a very nourishing and fattening food for cattle.

COTTON OF THE COTTON TREE (OR SILK COTTON). *Elávum pungie* இலவம்பஞ்சு (TAM.)——*Huttian ke Rooie* ہتھیانکی روی (DUK.)——*Boorugă puttie* (TEL.)——BOMBAX PENTANDRUM. LIN.——*Tshăl Mullie* (SANS.)

This cotton is not made into thread, but is used for making pillows and beds. It is also, from its catching fire so easily, commonly put into tinder boxes, and employed in the preparation of fire works. The cotton tree on the Malabar coast is called *Panja*, and in Malays *Căpock.*

COTTON, RED. *Shem pungie* செம்பஞ்சு (TAM.)——*Potthee* پوتھی (DUK.)——*Yerră puttie* (TEL.)

This article is used by the Mootchie men in preparing a beautiful red colour; and it is with it that the Tamools usually make their red-ink.

In the process of making red cotton, which is a tedious one, the following are the ingredients employed :

Lac, Cassu leaves and *Karum,* which articles see in this Section.

COTTON THREAD. *Tÿill nooloo* தையல்நூல் (TAM.)——*Taga* تاگا (DUK.)

COTTON, FOR LAMPS. *Vullaka nooloo* விளக்குநூல் (TAM.)——*Kutchă tăgă* کچا تاگا (DUK.)

COW-DUNG. *Chăwnie* சாணி (TAM.)——*Gobur* گوبر (DUK.)——*Peindă* (TEL.)

This article is held in high estimation by all classes of Hindoos. With it they besmear the mud-floors and walls of their houses; equally with a view to cleanliness and to the pleasant odour it affords; they also make it into balls, which they burn, and with the ashes form a whitish powder, called in Tamools *Viboodie,* which the Hindoos of the sect of Shéva rub over their foreheads horizontally, forming thereby their distinguishing mark.

Where the Cow-dung is in plenty, it is likewise used as manure. The Dung of Sheep (*Aatoo chăwnie*) is used in the process of bleaching and washing linen.

COWRIES.

COWRIES. *Cowrie* கவுறி (Tam.)———*Kowrie* کوڑی (Duk.)——— *Guváloo* (Tel.)———CYPRÆA MONETA.

These small shells are used as coin in many parts of Hindoostan, particularly in the more Northern provinces. With them, too, the women of the lower order form bracelets and other ornaments.

CROTALARIA RUSHY, NAR OF. *Jánnápá nār* சணப்பநார் also *Kádumboy nār* (Tam.) ——— *Véláitic ākré kā nār* ولایتی اکری کا نار (Duk.) ———*Sān*, also *Sun* (Hindooie)———CROTALARIA JUNCEA. Lin.——— *Sānā*, also *Sennā* (Sans.)

The nar, or tough stringy fibres, of the Rushy Crotalaria, which has been called the Indian Hemp, is a valuable article in the lower provinces of India. It is with this that the Gunnie or grain bags are made, and also Bullock saddles, &c. It is some times, too, made into Cordage. The plant appears to be the *Kātou Tāndālécotti* of the Hort. Mal.

CUSS CUSS ROOT. *See this article in Section 3d of this Catalogue.*

CUTTLE FISH, BONE OF. *Káddilnooray* கடல்நுரை (Tam.)——— *Diryākā kuff* دریاکا کف (Duk.) ———*Sámoodrā norooghoo* (Tel.)———SEPIA OCTOPODIA.

This bone is used by the Indians for the purpose of cleaning and polishing the surface of Silver and other metals.

D.

DAMMER (OR COUNTRY ROSIN.) *Coongillium* குங்கிலியம் (Tam.) ———*Raal* رال (Duk. and Hind.)———*Googilum* (Tel.)———*Dámár-bātoo* (Malay)———CHLOROXYLON DUPADA. (Buch.)

This substance, in conjunction with Wood oil, makes a useful coarse varnish for doors, windows, &c. It is also sometimes employed as a pitch in Dock yards; and by the Farriers, in the preparation of certain plasters. When melted with Gingilie oil, it is used for the domestic purpose of covering corks in bottles, to preserve them from the white ants. *For a further account of Dammer, see article Rosin. (country) in the 1st Section of this Catalogue.*

DATE TREE, MEAL-BEARING.———PHŒNIX FARINIFERA. (Roxb.)

See article Sago in the 1st Section of this Catalogue. DATE

DATE TREE, WILD, STALK AND LEAF OF. *Eetchum élléy* ஈச்சம் இலை (TAM.) ——— *Sundoolay ká paat* سندولیکا پات (DUK.) ——— *Eeintāākoo* (TEL.) ——— ELATE SYLVESTRIS. LIN.

With the stalks of the Wild Date tree, which are in Tamools called *Cāssungoo*, the Indians make baskets and boxes: with the leaves, hats and coarse baskets are made.

In Egypt, it would appear, by Sonnini's account, that baskets are made with the stalks of the *Payr Eetchum*, or great Date tree, (Phœnix dactylifera): so they are in India, in situations where the *Payr Eetchum* (Tam.) is found.

DEER, SPOTTED. *Poollee maun* புள்ளிமான் (TAM.) ——— *Chectul* چیتل (DUK.) ——— *Doopie* (TEL.) ——— CERVUS AXIS.

DRUGGIST. *Márindoo Cádday kārén* மருந்துக்கடைக்காரன் (TAM.) ——— *Punsārie* پنساری (DUK.) ——— *Mundulā āngādie vādoo* (TEL.) ——— PHARMACOPOLA.

DRUGGIST'S SHOP. *Márindoo cádday* மருந்துக்கடை (TAM.) ——— *Punsāric ka dookān* پنساری کا دوکان (DUK.) ——— *Mundu āngādie* (TEL.) ——— PHARMACOPOLIUM.

DUCK, WILD. *Neer waat* நீர்வாத்து (TAM.) ——— *Junglie budduck* جنگلی بدق (DUK.) ——— *Neelā Bātoo* (TEL.) ——— ANAS BOSCHAS.

DYING. ——— See articles, Alum ——— Anotta ——— Attces ——— Bole, Armenian ——— Cápilāpodie ——— Cārneeli, blue dying ——— Cassa leaf ——— Cassia, ovalleaved, seeds of ——— Catechu ——— Chay root ——— Congie, rice ——— Galls ——— Gum Arabic, country ——— Indigo ——— Iron filings ——— Iron, rust of ——— Karum ——— Lac ——— Lime, juice of ——— Lime, Quick ——— Lowd, bark of ——— Madder of Bengal ——— Marudum bark ——— Milk hedge ——— Morinda, citron leaved ——— Myrobolan, Chebulic ——— Nyctanthes, Sorrowful ——— Ochre, red ——— Ochre, yellow ——— Oil, Gingilie ——— Over munnoo ——— Phyllanthus, (many flowered) bark of ——— Plantain skins ——— Poonheer ——— Popii ——— Porasum flowers ——— Rose bay, blue dying ——— Safflower ——— Sal Ammoniac ——— Sappan wood ——— Seringie ——— Shoe flower ——— Suttay Sarum ——— Tamarind leaves and fruit ——— TaroomAkkar ——— Tuna, flowers of ——— Turmeric ——— Vattunga cuttay ——— Verdigrease ——— Red wood ——— Yercum shrub, (Asclepias Gigantea,) milky juice of ——— Potass, impure carbonate of.

E.

EARTH, POTTER'S. *Kálie munnoo* களிமண் (TAM.) ——— *Chicknie muttie* چکنی مٹی (DUK.) ——— *Bānkā munnoo* (TEL.) ——— ARGILLA FIGULI.

Of

Of this the Indians make different kinds of earthen ware. See article *Pot, Earthen*, in this Section.

EBONY, DOWNY MOUNTAIN, NAR. *Caat Attie nār* காட்டாத்திநார் (Tam.) ——— BAUHINIA TOMENTOSA, Lin. ——— *Usmādughā* (Sans.)

With the nar, or tough stringy fibres, of the small branches of the *Bauhinia Tomentosa*, a kind of coarse rope is prepared; it is also used by the Polygars in making matches for their firelocks.

EGG, FOWL: *Koli moottay* கோழிமுட்டை (Tam.) ——— *Moorghi kā undā* مرغي كا انڈا (Duk.) ——— *Kodi gooddoo* (Tel.) ——— OVUM GALLINÆ.

ELEPHANT'S TAIL, HAIR OF. *ānay vāl myre* ஆனைவால்மயிர் (Tam.) ——— *Uttiké doom ké bawl* هتّي كي دم كي بال (Duk.) ——— *Yeanughā tokā ventrucāloo* (Tel.)

Of this article, rings, bracelets, and other female ornaments, are made by the Indians.

F.

FISH, INDIAN WHITING. *Kéllungā meen* கெளுங்காமீன் (Tam.) ——— *Kulléngān mutchie* كلنگان مچهي also *Diryākā Shaikrā* (Duk.) ——— SCIENA. Lin.

FISH, SALTED. *Cárruādoo* கருவாடு (Tam.) ——— *Cārie mutchie* كهاري مچهي (Duk.) ——— SALSAMENTA.

FISH ROW. *Meen chénnoy* மீன்செனை (Tam.) ——— *Mutchie ké undéh* مچهي كي انڈي (Duk.) ——— *Sāmpā junnā* (Tel.)

FISH, SEER. *Vunjérum* வஞ்சிரம் (Tam.) ——— *Shérmāi* شيرماهي (Duk.) ——— SCOMBER. Var.

FISH MULLET. *Māddává meen* மடவாமீன் (TAM.)——*Arábic mutchie* عربی مچھی (DUK.)——*Bontā* (TEL.)——MUGIL CEPHALUS——*Purhin* (HINDOOIE.)

FISH, EEL. *Vilānghoo meen* விலாங்குமீன் (TAM.)——*Tumboo* تمبو (DUK.)——*Māloo̤ghu* (TEL.)——*Bām* (HIND.)——*Ecánoolár* (MALAY)——MURAENA ANGUILLA.

FISH, WHITE CABOOSE. *Wooléve meen* உள்ளேவைமீன் (TAM.)——*Nuddie kā Shaikrā* ندی کا شیکرا (DUK.)——*Ecsheegayduntie* (TEL.)

FISH, POMPHLET. *Vowāl meen* வவ்வால்மீன் (TAM.)——*Hulvā māhie* حلوا ماھی (DUK.)——STROMATEUS ARGENTEUS.

FISH, SOLE. *Naak meen* நாக்குமீன் (TAM.)——*Koulie mutchie* کھولی مچھی (DUK.)——*Ecān lédā* (MALAY)——PLEURONECTES SOLEA.

FISH, PALANKEEN BOY'S. *Cārā meen* காரைமீன் (TAM.)——ZEUS. RUSSEL.

FISH, PRAWN. *Eerāl* இறால் (TAM.)——*Jeenghā* جھینگا (DUK.)——*Roiélloo* (TEL.)——*Oodāng* (MALAY.)——CANCER SERRATUS.

FISH, ROBAL. *Cālā meen* காலாமீன் (TAM.)——POLYNEMUS INDICUS.

FISH, COCKLE. *Muttie* மட்டி (TAM.)——*Seepie* سیپی (DUK.)——CARDIUM EDULE.

FISH,

FISH, WHELK. *Nuttéi* நத்தை (Tam.)——*Ghoongee* گھونگي (Hind.)——*Kéchāw* (Malay)——BUCCINUM. Spec.

The same Tamool name is given to the eating Snail *(Helix Pomatia.)*

FISH, OYSTER. *Aalie* ஆலி (Tam.)——*Puttirké Seepie* پتھرکي سيپي (Duk.)——*Kustoorā* (Arab. and Hind.)——*Tirrām* (Malay)——OSTREA EDULIS.

FISH, WALAY. *Wālay meen* வாளைமீன் (Tam.)——*Wālay mutchie* والي مچھي (Duk.)——SILURUS. Spec.

FISH, TORTOISE. *āmay* ஆமை (Tam.)——*Tāmbil* تامبيل (Duk.)——*Kuch hcoa* (Hind.)——*Koorkoora* (Malay)——*Bakéh* (Arab.)——*Sungpousht* (Pers.)——TESTUDO GRAECA.

The species of Tortoise meant here, is the land Tortoise: the sea Tortoise is called in Tamools *Káddil āmay*, in Dukhanie *Diryāke Tāmbil*.

Tortoise shell, which is known to be procured from that species of sea Tortoise called *Caret, (Testudo Imbricata. Lin.)*, is termed in Tamools *āmay ōdoo*; in Arabic it is *Zúbúl*, in Persian and Dukhanie *Pousht-i-sung pousht*.

FISH, SABLE. *Willum meen* வெள்ளமீன் (Tam.)——*Willum mutchie* اولم مچھي (Duk.)——CLUPEA. Spec.

FISH, CARP. *Soyl kundé* சேல்கெண்டை (Tam.)——*Sayl* سيل (Duk.)——*Tāmbárá* (Malay)——CYPRINUS. Var.

FISH, SEA CRAB. *Káddil Nundoo* கடல்நண்டு (Tam.)——*Diryākā kékrā* درياکا کيکڑا (Duk.)——*Catan* (Malay)——*Sāmoodrāpoo Nundrākāyā* (Tel.)——CANCER PAGURUS.

FLINT, GREY. *Coorivindā kulloo* குருவிந்தக்கல்லு (Tam.)
Coorivindā

Coorivindā kulloo is the Tamool name of a grey, heavy, and nearly pure silicious fossil, usually found in Nodules in many parts of lower India; particularly in the Salem district; and which is collected and pounded by the Stone cutters; who, with it, in conjunction with Seed Lac, and by means of heat, prepare an aggregate, hard grind-stone, with which they cut into regular shapes many valuable stones, less hard than the *Coorivindā kulloo* itself; such as Opals, Cornelians, Jaspers, Agates, &c. &c. Other stones of a harder nature, such as the Diamond, Ruby, Emerald and Sapphire, can only be cut by the Diamond.

FLOUR OF WHEAT. *Godumbay māoo* கோதுமைமாவு (TAM.) ——— *Geungkā ātā* گیہوں کا آٹا (DUK.) ——— *Godoomā pindie* (TEL.) —— ——TRITICUM. WILLD.

FOWL. *Koli* கோழி (TAM.) —— *Moorghie* مرغی (DUK.) ——— *Kodi* (TEL.) ———GALLINA DOMESTICA.

FLOWERS. The following is a list of Indian Flowers, Shrubs, &c. some of which are prized for their beauty, some for their fragrance, and others are held sacred by the Hindoos, and are laid before the images of their gods, at religious ceremonies. With those distinguished by a P. opposite to them, the Mahometans prepare perfume *(Uttir)*

I. P. *Shemboogha poo* செம்புகபூ (TAM.) ——— *Chumpékā pool* چنپے کا پھول (DUK.) ———*Schámpākám* (HORT. MAL.) ———*Bongā Sjāmpāccā* (MALAY) ———*Sumpenghie poo* (TEL.) ———CHAMPAC.——— MICHELIA CHAMPACCA. LIN. —— *Chāmpāccā* (SANS.)

This beautiful, golden coloured flower is held in high estimation by the Hindoos; by whom it is dedicated to *Krishna*; and is one of those with which the five Arrows of *Kama*, (1.) the god of love, are said to be tipped. Sir William Jones tells us, that its aromatic scent is so strong as to be offensive to Bees, who never light upon it. Rheede (2.) informs us, that the powder of the bark of the root of this tree is given to excite the flow of the menses. The wood itself is employed in making drums.

II. P. *Mállie poo* மல்லிகைபூ (TAM.) —— *Moográ kā pool* موگرے کا پھول (DUK.) ———*Desibélá* (HIND.) ——— *Nullā Mullā* (HORT. MAL.) ——— *Pélé Tsjedāngān* (MALAY) - *Mālli* (TEL.) ——— WAVY LEAVED-JASMINE. ——— JASMINUM UNDULATUM. LIN. ——— *Māllicā* (SANS.)

This sweet scented flower, commonly called *Moogrie*, is particularly consecrated to *Vishnoo*

(1.) *See "Moor's Hindu Pantheon," a justly celebrated work, pages* 449, 450.
(2.) *Vide Hort. Mal. Par. I. page* 32.

Vishnoo and *Mäviämä*: the latter is the goddess of the Pariahs, and is worshipped to avert the evils of the Small-pox.

III. P. *Peechiepoo* பிச்சிப்பூ (Tam.)——*Jadi poo* (Tel.)——*Chembéli* چنبیلی (Duk. and Hind.)——COMMON JASMINE.——JASMINUM GRANDIFLORUM. Lin.——*Má láti* (Sans.)

IV. P. *Oosi Mállie poo* ஊசிமல்லிகைப்பூ (Tam.)——*Sooie Meegra* سوئی مگرا (Duk.)——*Soodi Mallikā* (Tel.)——EARED JASMINE.——JASMINUM AURICULATUM. Vahl.——*Sootch Māllikā* (Sans.)

V. *Eelāt Arálicpoo* ஏலத்தரளிப்பூ (Tam.)——*Junglie Champā* جنگلی چنپا (Duk.)——*Adivie Ghénnéroo poo* (Tel.)——*Bongā gulongtsjutsju* (Rumph.)——PLUMIERIA ALBA. Lin.——*Kānáná Kārāveerā* (Sans.)

A beautiful and most fragrant flower: the corols five-petaled, white without, and yellow within.

VI. P. *Pánneer poo* பன்னீர்ப்பூ (Tam.)——*Panneer ka pool* پنیر کا پھول (Duk.)——*Panneer poo* (Tel.)——GUETTARDA SPECIOSA. Lin.——*Hima* (Sans.)

This is sacred both to *Sheva* and *Vishnoo*, and is extremely fragrant: Corols white, and tube long. The tree itself is very handsome.

VII. *Mághádám poo* மகோடம்பூ (Tam.)——*Poghādā* (Tel.)——*Bolsárikā pool* بھول سری کا پھول (Duk.)——*Mulsāri kā pool* (Hind.)——MIMUSOPS ELENGI. Lin.——*Bāculā* (Sans.)

The small, pale brown, sweet smelling flowers of this most beautiful and ornamental tree, are celebrated in the *Puranas*, and even placed amongst the flowers of the Hindoo Paradise.

VIII. *Pinnay poo* பின்னைப்பூ (Tam.)——*Surpunkā pool* سرپن کا پھول (Duk.)——*Ponnā poo* (Tel.)——CALOPHYLLUM INOPHYLLUM. Lin.——*Peonāgā* (Sans.)

This

This fragrant and delightful white flower is the produce of one of the most beautiful trees in the World. It is held in great veneration by the Hindoos; who offer it at the shrines of both *Sheva* and *Vishnoo*.

IX. P. *Pághálámällie poo* பவழமல்லிப்பூ (TAM.)——*Kéysur* کیسر (DUK.)——*Poghädämulluy poo* (TEL.)——*Singähár* (HINDOOIE)——SORROWFUL NYCTANTHES.—— NYCTANTHES ARBOR TRISTIS. LIN.——*Sephálicä* (SANS.)

A peculiarly delicate and delightfully smelling flower: its corol is white, and the tube of a dark orange colour; for which last it is much prized by the Dyers.

X. P. *Kodoy Mállie poo* கொடிமல்லிப்பூ (TAM.)——*But Moogrä* بٹ موگرا (DUK.)——*Zämbäk* (PERS.)——*Boondoo Mällie* (TEL.)——*Kuddä Mullä* (HORT. MAL.)——*Bélä* (HINDOOIE)——JASMINE SAMBAC.——JASMINUM SAMBAC, LIN.——*Návámällicä* (SANS.)

This beautiful and very fragrant flower is commonly called by the English the *Double Moogrie*.

XI. *Márroo* மரு (TAM.)——*Murwä* مروا (DUK.)——ORIGANUM MAJORANA. LIN.

This delicate, sweet smelling plant, the Hindoos offer at the shrines of *Vishnoo* and *Sheva*.

XII P. *Tälum poo* தாழம்பூ (TAM.)——*Kewooré kä pool* کیورے کا پھول (DUK.)——*Moghélipoo* (TEL.)——PANDANUS ODORATISSIMA. LIN.——*Kétácá* (SANS.)

This very fragrant flower, which is of a pale yellow colour, is offered up at the shrines of *Märiämä (Märiätäle)* and *Vishnoo*, but is supposed not to be acceptable to *Sheva*.

XIII. *Kärroovélum poo* கருவேலம்பூ (TAM.)——*Kälikikér ka pool* کالی کیکر کا پھول (DUK.)——*Nullätoomä poo* (TEL.)——ACACIA ARABICA FLOWER.——ACACIA ARABICA. WILLD.——*Bäburä* (SANS.)

This

This small yellow flower has a most delightful odour, somewhat like that of the Violet.

XIV. *Tolásee* துளசி (Tam.) ——— *Toolsi* تلسی (Duk.) ——— *Tulsi* (Hindooie) ——— PURPLE STALKED BASIL. ——— OCIMUM SANCTUM. Var. Lin. ——— *Varnhāsā* (Sans.)

This shrub is highly venerated by the Hindoos: it is held sacred to *Krishna*, and is peculiarly dedicated to the god *Vishnoo*; at whose shrine it is continually offered. In order to render an oath binding, in a court of law, to a Hindoo, water in which the Tolasee leaves have been steeped, is at the same time administered.

XV. *Nundiāvut'éi poo* நந்தியாவட்டைப்பூ (Tam.) ——— *Dood Moogrā* دود مگرا (Duk.) —— BROAD LEAVED ROSE BAY, FLOWER OF. ——— NERIUM CORONARIUM. Jacq. ——— *Nundivrichā* (Sans.)

This flower is esteemed chiefly for its extreme whiteness. In the morning early it has a fresh and agreeable odour. The shrub itself is exceedingly beautiful.

XVI. *Sápātco poo* சப்பாத்துப்பூ (Tam.) ——— *Jāsoon kā pool* جاسون کا پھول (Duk.) ——— *Dāsānic poo* (Tel.) ——— SHOE-FLOWER. ——— HIBISCUS ROSA CHINENSIS. Lin.

This is a very beautiful scarlet flower, without smell.

XVII. *Veelvéi elley* வில்வயிலை (Tam.) ——— *Bél kā paat* بیل کا پات (Duk.) ——— *Bilvā-ākoo* (Tel.) ——— LEAF OF THE RELIGIOUS CRATÆVA. ——— CRATÆVA RELIGIOSA. Vahl. ——— *Beelva* (Sans.)

The Veelvéi, which is also sometimes in Sanscrit called *Mālurā*, is held in the same degree of veneration by the followers of *Sheva*, that the Tolasee is by the followers of *Vishnoo*. Mr. Moor tells us, that *Sheva* alone, (or, as he is also termed, *Máhádevā*,) wears a chaplet of its flowers, and that they are offered in sacrifice to no other deity. (See Moor's Hindu Pantheon, page 55.)

XVIII. *Vecchie poo* வெச்சிப்பூ (Tam.) ——— *Bānduti* (Hindooie) ——— *Mānkinā* (Tel.) ——— FLOWER OF THE SCARLET IXORA. ——— IXORA COCCINIA. Lin. ——— *Bāndhucā* (Sans.)

This

This beautiful, crimson-scarlet flower is without odour, but is one of those commonly offered up at the shrines of both *Sheva* and *Vishnoo*.

XIX. P. *Márikólúndoo* மரிக்கொழுந்து (Tam.)——*Downāh* دونہ (Duk.)——*Dāwānum* (Tel.)——SOUTHERNWOOD.——ARTEMISIA AUSTRIACA. Lin.

This fragrant plant is an offering at the shrines of *Sheva* and *Vishnoo*.

XX. P. *Goolābu-poo* குலாபுப்பூ (Tam.)——*Goolāb kā pool* گلاب کا پہول (Duk.)——*Wurd* (Arab.)——*Gul* (Pers.)——*Máwar* (Malay)——ROSE.——ROSA CENTIFOLIA. Wood.

A variety of the white Rose is called in Tamools *Moolloo Sevindie*, in Telingoos *Shamuntie*, & in Dukhanie *Goollie Sévuntie*. From it also the Mahometans prepare an *Uttir*.

XXI. *Caat Mállie poo* காட்டுமல்லிப்பூ (Tam.)——*Bān-mällicā* بان ملی کا (Hindooie)——*Adivie Mallé poo* (Tel.)——FLOWER OF THE NARROW LEAVED JASMINE.——JASMINUM ANGUSTIFOLUM. Lin.——*Asphotā* (Sans.)

This very beautiful flower grows wild in the woods, and differs but little from the *Mallie*.

XXII. *Noonā poo* நுணாப்பூ (Tam.)——*Aal kā pool* آل کا پہول (Duk.)——FLOWER OF THE UMBELLATED MORINDA.——MORINDA UMBELLATA. Lin.——*Kleebā* (Sans.)

These small, delicate flowers are white and extremely fragrant. The tree continues in blossom, in lower India, during the months of April, May and June; and, in the morning early, may be truly called the garden's delight; so profusely does it shed around its rich perfume.

XXIII. *Maam poo* மாம்பூ (Tam.)——*Aum kā pool* آم کا پہول (Duk.)——*Māmedie poo* (Tel.)——MANGO FLOWER.——MANGIFERA INDICA. Lin.——*Amrā* (Sans.)

This flower is celebrated, under the name of *Amra*, in several Hindoo poems, (1.) and

(1) *See the beautiful lamentation of Rad'ha for the absence of her lord, in Moor's Hindu Pantheon, page* 207.

and with it one of the five arrows of *Kama* (the god of love) is said to be tipped. (See Moor's Hindu Pantheon, page 450.)

XXIV. CHINA BOX. MURRAYA EXOTICA, Lin.

This most beautiful shrub is not a native of India; so has no Tamool or Telingoo name. The fragrance of its delicate white flowers is delightful, and has procured for it the name of the Honey bush.

XXV. *Myle konnay poo* மயிற்கொன்றைப்பூ (Tam.) ——— *Réylā* (Tel.) ——— *Tsjetti Mandaram pua* (Hort. Mal.) ——— CÆSALPINIA PULCHERRIMA. Swartz. ——— *Semoniākā* (Sans.)

This beautiful yellow flower gets its name from its supposed resemblance to a peacock's tail. The Hindoos consider it as an acceptable offering at the shrine of *Māhādévā*.

XXVI. *Arãlie poo* அரளிப்பூ (Tam.) ——— *Cannér ka pool* کنیر کا پهول (Duk.) ——— *Ghénnéru poo* (Tel.) ——— OLEANDER FLOWER. ——— NERIUM ODORUM. Ait. ——— *Kārrāveerā* (Sans.)

These beautiful flowers are of various colours—white, and different shades of red. From their beauty and fragrance they are much prized, and are scattered before the shrines of both *Sheva* and *Vishnoo*.

XXVII. *Asoca* (Sans.) ——— also, *Vānjulā* (Sans.) ——— JONESIA PINNATA. Roxb.

The flowers of this much admired shrub I have never seen. Sir William Jones describes them as of the greatest beauty; being diversified with tints of orange-scarlet, pale-yellow, and bright-orange. He tells us, that the lovely *Asoca* is consecrated to *Máhádévā*, and is held in the highest veneration by the Hindoos. The tree is the *Asjogām* of the Hort. Mal. and grows also abundantly on Ceylon.

XXVIII. *Tāwmáray* தாமரை (Tam.) ——— *Kungwél* کنول (Duk.) ——— EGYPTIAN LOTUS. ——— NELUMBIUM SPECIOSUM. Juss. ——— *Kāmālā*, also *Pádmā* (Sans.)

This beautiful plant, which floats on the surface of the water, is well known to be highly venerated by the Hindoos; "but it is the more immediate attribute of *Vishnoo*, "from being the prime of aquatic vegetables, and he a personification of water." It is also peculiarly sacred to *Lakshmi*, the wife of *Vishnoo*, who is sometimes called *Kāmālā*, or Lotus-like: it is, moreover, an emblem of female beauty.

This plant is the true Lotus of the Egyptians, and the *Nymphæa Nilufer* of Sir William Jones; *Nilufer* being its Arabic name. The new blown flowers of the rose coloured

coloured *Tāmāray* have an agreeab'e fragrance; those of the white and yellow have less odour. There is a variety which is blue, a native of Cashmir and Persia.

XXIX. *Nāgāsār* ناگیسر (Hindooie.) ———NAGKESKER.——— MESUA FERREA. Lin. ——— *Nāgăcesără* (Sans.)

The blossoms of this tree, which, Sir W. Jones says, is one of the most beautiful on earth, are extremely fragrant; and with them one of the five arrows of *Kama*, the god of love, is tipped.

XXX. *Pérāmootie poo* பெராமுட்டி பூ (Tam.)———*Mootopolă-ghum poo* (Tel.) ——— PAVONIA ODORATA. Willd.———*Bullă* (Sans.)

This flower is that to wh'ch Mr. Moor alludes in his "Hindu Pantheon," under the name of *Bela*, (page 450), and which he erroneously supposes to be that of a species of Jasmine. It is a most delightful smelling flower, and is one of those with which the arrows of *Kama*, the god of love, are said to be tipped.

XXXI. *Tettām poo* தேத்தாம்பூ (Tam.)——— *Chil binge kă pool* چل بینج کا پھول (Duk.) ——— FLOWER OF THE CLEARING NUT TREE.———STRYCHNOS POTATORUM. Lin.———*Kátáká* (Sans.)

This I conceive to be the flower spoken of in Moor's Hindu Pantheon, *(Het Kitticum)*, where it is mentioned as one of those with which the arrows of *Kama*, the god of love, are said to be tipped: I do not, however, give this with confidence; as the Sanscrit name of the *Tālum poo* (Pandamus Odoratissima) is also *Kétáká*.

XXXII. *Kŭshi durba* కుశదర్భ (Tel.)———*Kushă* کُشا (Hindooie) ———POA CYNOSUROIDES. Kœnig.———*Cusă*, also *Dárbă* (Sans.)

This is the *Nākurtān pilloo* of the Tamools. The leaves are long, with sharp points, and margins acutely sawed downwards. It is considered as one of the most holy plants by the Hindoos, and is alluded to in many of their law books and Sanscrit poems.

XXXIII. *Mandāreh poo* மந்தாரைப்பூ (Tam.)———BAUHINIA CANDIDA. Ait.

The large, white, beautiful flowers of this elegant little tree (called in Tamool *Mandāreh*) are offered by the Hindoos at the shrine of *Sheva*.

XXXIV. *Cădăli puá* കടലിപൂവ (Hort. Mal.)———LAGERSTRŒMIA REGINÆ. Roxb.——— *Soculări* (Sans.)

Cădăli

Cădāli puá is the name given, on the Malabar coast, to one of the most beautiful flowers in the world, well described by Rheede in these words: "Flores elegantes, purpurei, nitentes, rosis haud absimiles." An excellent drawing is given of the shrub, by Dr. Roxburgh, in his "Coromandel plants." The Malayalum appellation of the plant is *Alamboc.*

XXXV. *Tsjinkin* (Rumph.) ———LAGERSTRŒMIA INDICA. Lin.

Tsjinkin is the name given, in Rumphius, to one of the most beautiful flowers in our Indian gardens; which, however, does not appear to be a native of India; having no proper Tamool appellation; but is sometimes called *Cheenā poo* by the gardeners. This shrub grows to the height of seven or eight feet; the flowers hang in bunches at the extremity of the branches, and are of a beautiful lilac colour.

XXXVI. *Kārtichéy poo* காற்திகைப்பூ (Tam.) ———GLORIOSA SUPERBA. Lin.

Kartichéy poo is the Tamool name of the beautiful flower which is known in England by the appellation of the *Superb-Lily.* The large, flame-coloured, drooping flowers proceed from the upper part of the stalks. It is sometimes met with in our woods, on this side of India, but is more common in Malabar and on Ceylon; in which last mentioned country, the bulbous roots are reckoned poisonous.

XXXVII. *Vaypum elley* வேப்பமிலை (Tam.) ———*Neem kā paat* نیم کا پات (Duk.) ———*Vaympa ākoo* (Tel.)———MARGOSA LEAF. ———MELIA AZADIRACHTA. Lin. ———*Nimba* (Sans.)

This tree is consecrated to *Māriāmā* (the small-pox goddess), and the leaves and small branches of it are constantly offered at her shrine. The flowers of the Hill Margosa *(Melia Azédarach)* is beautiful and fragrant, and resembles our Lilac; its Tamool name is *Malay Vaypum poo.*

XXXVIII. *Tonqueen poo* தோங்கீன்பூ also *Kamala vullie* (Tam.)———PERGULARIA TOMENTOSA. Lin.

This is a flower of a yellowish-green colour, and of a most delightful fragrance, somewhat resembling that of the English Wall-flower. The creeper itself, which is occasionally called the *West coast creeper,* is not a native of India. Dr. Klein (1.) (of Tranquebar) informs me, that he believes it to have come originally from Arabia, where he supposes Forskhœhl found and described it.

XXXIX.

(1.) *To this Gentleman I am indebted for much botanical information. He was the pupil and friend of Willdenow, and, for many years previous to the death of that celebrated man, was his constant correspondent.*

XXXIX. *Sevindie poo* சேவந்திப்பூ (Tam.)——CHRYSANTHEMUM INDICUM. Lin.

The beautiful, yellow, fragrant flowers of this plant are made into garlands, and offered at the shrines of *Vishnoo* and *Sheva*.

In addition to the above flowers, &c. we may add the fragrant smelling *Māroodānie* or Iveny (*Lawsonia Spinosa*); the beautiful purple and fragrant *Padrie poo*, (Bignonia Chelonoides) which is also a Pagoda flower; the sweet smelling *Mårá Mâlliepoo*, (Millingtonia Hortensis,) the produce of what is improperly called in English the Cork tree; and the *Vâtté Cheddie*, (Justicia Picta), a shrub admired for its beautiful, variegated, green and white leaves.

G.

Gāb گاب (Hind.)———DYOSPYROS GLUTINOSA. Kœnig.

Gāb is the Hindoostanie name of a tree, from which, in Bengal, an astringent juice is procured, used for smearing the bottoms of boats, and soaking fishing nets in.

GALLS. *Māchakāi* மாசக்காய் (Tam.)———*Maupul* مايپهل (Duk.)——*Uffés* (Arab.)———*Mājoophul* (Hind.)———*Māzoo* (Pers.)—*Májákāuce* (Malay)———*Mājuphāl* (Sans.)———QUERCUS ROBUR. Wood.

These are employed in making Ink, and in the process of tanning and dying leather.

GAMBOGE. *Mukki* மக்கி (Tam.)———*Ossāra rewünd* عصارة ريوند (Pers. and Arab.)———*Gákkátoo* (Cyng.)———STALAGMITIS CAMBOGIOIDES. Kœnig.

The Painters use a great deal of this article as a yellow pigment.

GEMS.

I. DIAMOND. *Vyrum* வயிரம் also *Vāchirā kulloo* (Tam.)———*Heerā* هيرا (Hind.)———*Ulmāss* (Arab.)———*Māss* (Pers.)———*Intān* (Malay).

The Diamonds which are offered for sale in India are generally brought from *Visiapour*, *Gānu Pürtual* (*Golconda*), *Bundlecund*, the Island of Borneo, or *Sumbhulpoor* in *Orissa*; and are reckoned superior in transparency and purity to those of Brazil. What is sometimes called the *Maturese Diamond of Ceylon*, or yellow Tourmalin,

lin, (*Kanéké Turmāli*), Thunberg tells us, is no other than a Topaz of a greenish-yellow colour. No Diamonds are found in the Ava dominions.

II. RUBY. *Kémboo* கெம்பு also *Segápoo kulloo* (Tam.)——*Lāl* لعل (Hind.)——*Yeccout* (Arab.)——*Lānkārātté* (Cyng.)——*Mánékām* (Malay.)

This beautiful variety of perfect Corundum can be procured on Ceylon; but Rubies are still more abundant, and of a much finer kind, in the Dominions of Ava, (1.) whence they are brought to India.

III. SAPPHIRE. *Neelum* நீலம் (Tam. Hind. and Duk.)——*Sufeer* (Arab.)——*Nilām* (Malay)——*Neel* (Cyng.)

The best Sapphires to be met with in India are brought from the Burmah dominions; those found on Ceylon, though genuine, are much less beautiful. On that island the green Sapphire (*Pātje Pādián*) (Cyng.) is common.

IV. EMERALD. *Pátchie kulloo* பச்சைக்கல் (Tam.)——*Zumurud* (Arab.)——*Punnā* پنا (Hind.)——*Zīmurrood*, also *Permátāçju* (Malay.)

This is no other than the *Patje Pādian*, or Green Sapphire, mentioned in the last article; in fact, the Green Sapphire of Werner; and is a stone altogether different from the Occidental Emerald, which is known only to exist in South America. The Oriental gem is, however, harder than the American, though inferior in the richness and purity of its green colour. Emeralds are, by Mr. Francklin's account, found in the dominions of Ava; tho' Mr. Symes, (2.) in his "Embassy to Ava," tells us, that they absolutely never are met with in any part of that country.

V. AMETHYST. *Soogāndic kulloo* சுகந்திக்கல் (Tam.)——*Mustecu* مرطبس (Arab.)——*Mānik* (Hindooie)——*Scuāndi* (Cyng.)

These beautiful, lilac coloured stones are of various qualities. Some of those which are brought from Ceylon, like what are found in the bed of the Godavery, (3.) in the West Indies, and in Bohemia, are nothing more than purple coloured mountain Crystals. A more beautiful gem, however, of this name, is sometimes imported from the Burmah dominions: it is a variety of perfect Corundum, and the real Oriental Amethyst.—(See Symes's Embassy to Ava, Vol. 2d, page 375.)

VI. GARNET.

(1.) *See "Francklin's Tracts on the dominions of Ava," pages* 129, *and* 73.
(2.) *See "Symes's Embassy to Ava," Vol. 2d, page* 375.
(3.) *See "Oriental Repertory." Vol. 2d, page* 472.

VI. GARNET, *Ráwā* ரவா (Tam.)

Garnets of a beautiful kind are found on Ceylon, in the Deccan, (1.) and in the Burmah (2.) dominions; and which, being transparent and of a very deep red colour, much resemble the Bohemian Garnets, or what are called, in Europe, Pyropes. Black Garnets (Melanites) are also occasionally to be met with on Ceylon; they are, however, very scarce.

VII. CARNELIAN. *Akki kulloo* அக்கிக்கல் also *Cārnel* (Tam.) ——— *Akik* (Guzerattie).

These beautiful stones, which are a sub-species of Chalcedony, are brought to the lower provinces of Hindoostan from Bombay; and, as Dr. D. White, of that Establishment, informs me, are usually found at, or near, a place called *Nimudra*, about eighteen Miles East of *Broach*.

VIII. TOPAZ. *Poospérāgam* புஷ்பராகம் (Tam.)——— *Purperāgān* (Cyng.) ——— *Pek'hrāj* پکھراج (Hind.) ——— *Zuburjud* (Pers.) ——— *Topāz* (Arab.)

Beautiful Topazes of various kinds are found in the Burmah dominions, and on Ceylon; in which last mentioned country, a genuine, greenish-yellow coloured Topaz is improperly called, Thunberg tells us, the Yellow Tourmalin *(Kānéké Turemāli)* (Cyng.) a light coloured smoaky Topaz is there as improperly called a Yellow Crystal *(Káhá Pālingu)* (Cyng.) and a dark coloured smoaky Topaz is mistaken for a brown Crystal, and called *Tilliā Pālingu* by the Cyngalese.

Oriental Topazes are a variety of the genuine, perfect Corundum; and are said by Mineralogists to differ from the Occidental Topaz, or that which comes from Saxony and Siberia, by the latter containing a greater proportion of Silex.

IX. ONYX. *Olungānā Soolā kulloo* ஒழுங்கான சூலா கல் (Tam.)

This stone, on which stripes of different colours alternate, is a variety of Chalcedony, and is often confounded by the Tamool Stone-Merchants *(Kulloo Yāvāricl)* (Tam.) with the Riband Jasper. Like the Agates, they are met with at *Nimudra*, on the left bank of the *Nārbădā*; they are also, Dr. White tells me, frequently found in the bed of the *Sābrkumātie*, about 70 miles N. N. E. from Cambay, at a place called *Képér Wunge*. It also appears, by the Oriental Repertory, (3.) that Onyxes have been discovered in the bed of the Godavery, in the Décan.

X.

(1.) See "Oriental Repertory," Vol. 2d, page 472.
(2.) See "Symes's Embassy to Ava," Vol. 2d, page 375.
(3.) See Oriental Repertory, Vol. 2d, page 472.

X. JASPER, RIBAND. *Soolā kulloo* சூலாகல்லு (Tam.)——*Yeshf* يشب (Arab.)——*Sung yeshem* (Pers.)

Soolā kulloo is the name usually given by the Tamools to stones of this species. They are common in the Burmah dominions, and are occasionally found in some parts of upper Hindoostan, as well as in the Deccan; (1.) and are distinguished by their colours being arranged in straight stripes.

To the Blood-stone, or Heliotrope, which is called the Oriental Jasper, the Tamool Stone Merchants have given the name of *Páchay Soolā kulloo*, from its being of a green colour, marked with crimson-red spots. The Egyptian Pebble, which is also a variety of Jasper, they call *Cárin Olungānā Soolā kulloo*, which signifies literally, the dark striped Jasper. It is brought to India from Egypt.

XI. AGATE. *Silémān kulloo* சிலேமான்கல்லு (Tam.)——*Sung-i-Soolymānee* سنگ سليماني (Pers.)——*Akik* (Guzerattie.)

The Agates that are met with in lower India are, for the most part, exported from Bombay, whither they are brought from *Nimudra*, a place situated on the left bank of the *Nārbādā*, about eighteen miles East of *Broach*, and belonging to the Rajah of Raj-pipli. These stones are also sometimes found in the Northern Circars; but those from Japan are the most admired; being of a beautiful red colour, with white veins. The Tamool Stone Merchants confound Agates with Mocho stones, and give them nearly the same name, though we know them to be different; the first being strictly speaking an aggregate fossil, consisting of Chalcedony, Carnelian, Jasper, Quartz, or Flint; while the other is simply a variety of Chalcedony.

XII. PORPHYRY, GRANITIC.

This variety of Granite is common in Mysore. It takes a fine polish, and is used by the Indians in making some of the beautiful ornaments of their public buildings. Dr. Buchanan informs us, that it is chiefly composed of large masses of Feldspar in a small-grained mixture of grey quartz and black mica.

XIII. TAMARIND STONE (WOOD STONE.)

This stone is found in great abundance at the village of *Treevikéra*, about 15 miles in a direction West by North from Pondicherry. It is supposed by Captain J. Warren, who has given an account of it in the eleventh volume of the Asiatic Researches, to be a petrifaction of the Tamarind tree. Silicious, petrified wood is given by Werner as a variety of Horn Stone: that now under our consideration retains the appearance of the ligneous texture, and is susceptible of a fine polish.

XIV. AQUA MARINA, OR BERYL. *Pádikā putchā* படிகப்பச்சா (Tam.)

These

(1.) See *Oriental Repertory, Vol. 2d, page* 472.

These beautiful, bluish-green stones are brought to India from Ceylon and Peru (1.) They are nearly similar to those found in the western provinces of South America, and are thought to be superior to what come from Silesia. D'Herbelot says, they are also found in *Khorāsān* in Persia. *Aqua Marina* stones are so analogous, in their properties and composition, to Emeralds, that they have been by some called varieties of the same species; but it would appear that Chrome has not been discovered in the Beryl; and to this is ascribed the beautiful rich green colour of the Emerald.

XV. CINNAMON STONE. *Komélégām* கோமேதகம (TAM.)

This very beautiful yellowish-brown stone, Thunberg supposes to be a species of Garnet. It is found of a fine quality on Ceylon, where also it is called *Komédégán*.

XVI. OPAL. *Gopāl* கோபபால (TAM.) ——— *Doodheeāputhur* دودیاپهتر (HINDOOIE).

Opals, which are generally met with in large masses, are found in the Nizam's dominions, (*Déccan*), particularly near *Perindā*. They are of a milky white colour, but of an inferior quality to what are called the noble Opals of Hungary, (procured in the mines of *Czérwéniza)*, and which are distinguished by the beautiful play of colours they exhibit when held up to the light. Most of the Opals found in India appear to be *Hydrophanes*, becoming opaque on long exposure to the atmosphere.

XVII. CAT'S EYE. *Wȳdoorium* வயடூரியம (TAM.)

This is a *Pseudo-Opal*, common on Ceylon, where the Cyngalese call it *Wāirodi*; Klaproth has determined its composition to be nearly the same as that of the common Opal.

XVIII. MOCHO STONE. *Séddie oolā Sélémān kulloo* செடிஉளளா சேலைமானகல (TAM.)———*Déndrā-Achates* (GUZERATTIE).

This very beautiful variety of Chalcedony has got both its Tamool and Guzerattie name from its being marked, as it were, with plants or bushes (Bush marked Agate). Dr. D. White, of Bombay, informs me, that this valuable silicious fossil is found at *Kaper-Wunge*, about 70 miles N. N. E. from Cambay. Mocho stones are also, I understand, sometimes to be met with in the Rajahmundry district, near the village of Cartiére.

XIX.

(1.) *See "Sonnerat's Voyages," Vol. 3d, page 26.*

XIX. GOLD STONE. *Puonkilayoolo vālivay kulloo* பொன்கிழையோலை வாலிவைக்கல்லு (Tam.)

Gold Stone is the name given by the English in lower India to a beautiful fossil. The ground of it is of a cinnamon colour; it is opaque, and completely marked, and, as it were, engrained, in every part, with small golden coloured speckles, which give it somewhat the appearance of glass filled with gold dust. I cannot speak with certainty of its peculiar nature; but Dr. W. S. Mitchell, (1.) Surgeon to the Residency of Tanjour, informs me, that he believes it to be a golden coloured Marcasite, generally met with embedded in Schistus, and found on Ceylon.

XX. LAPIS LAZULI. *Rājāh Wúrtákúm* ராசாவர்த்தகம் (Tam.)

This most beautiful silicious fossil, which the ancient Greeks and Romans called *Cyaneus*, is of a fine saxon-blue colour, inclining to purple. It is only translucent at the edges, and is variegated with bright yellow veins and speckles, owing to Pyrites: It takes its English name from the Arabic word *Lozjwurd*, and its powder furnishes that valuable paint known in Europe by the name of *Ultramarine*.

XXI. PEBBLE, EGYPTIAN. See article *Jasper, Riband* in this Section.

XXII. PEBBLE, CAMBAY. *Kámbay kulloo* கம்பாயக்கல்லு (Tam.)

What is called the Cambay Pebble is brought from *Guzerat*, and resembles in colour a mixture of milk and water. It changes colour a little when held in different positions, and is generally much admired.

XXIII. TURQUOISE STONE. *Ferooza* பெரோசா (Tam.)

The Tamool name of this article is, properly speaking, a Persian word. The stone is opaque, lamellar, and of a fine pale-blue colour. Its origin was long doubtful, but it has, at last, been ascertained to be the tooth of an animal, penetrated with blue calx of copper.

Turquoise stones are found in Languedoc, but of an inferior quality to those which come from Persia; in which country, D'Herbelot (2.) informs us, they are met with in certain mines situated amongst the mountains of *Farganah* and *Gaur*.

XXIV.

(1.) *A gentleman to whom I am indebted for much valuable information; who has distinguished himself by his love of science, and particularly by his acquirements in Natural History and Botany.*

(2.) *See Bibliothéque Orientale, page* 326

XXIV. *Nāgāpātchie* நாகபச்சை (Tam.)

Nāgāpātchie is the Tamool name of a curious, green, opaque stone, sometimes, though rarely, found in the possession of the Stone Merchants in lower India. It is said to be brought from Arabia, and to be occasionally met with in Hindoostan; where it is admired, when of a good quality, from the circumstance of its changing colour through all the various shades of green, on being held in different positions.

XXV. CRYSTAL. (CRYSTALLIZED QUARTZ.) *Pālinghie kulloo* பளிங்குக்கல்லு also *Vélléloo kulloo* (Tam.)

These stones are found in many parts of lower Hindoostan; particularly in the *Tanjour* country, in the neighbourhood of *Vellum*. They are of various colours; white, brown, yellow, lilac, &c.; but the white are the most common. While on Ceylon, real Topazes are sometimes called Crystals; Crystals, on the other hand, in the Indian Peninsula, are frequently, by the ignorant, mistaken for Topazes and other valuable stones. A beautiful yellow Crystal *(Munjil Pálinghie)* (Tam.) resembles much a real Topaz, and a fine lilac-coloured Crystal is occasionally passed off as an Amethyst.
Black Crystals (*Cārpoo Pálinghie*) (Tam.) are not commonly found in India; they are, on Ceylon, called *Kārié Pālingu.*——The milk coloured Crystal, called *Taripo*, is also a Ceylon production.

GLASS. *Kánnādie* கண்ணாடி (Tam.)

Glass of an inferior quality is made in several parts of lower Hindoostan; particularly in the Mysore country, at *Chinápátam* and *Muteodu*; also at *Vállátooroo* in Tondimon's dominions, which are contiguous to the Tanjour territory. The manufacture, however, seems to be confined entirely to small phials and women's bracelets. (1.) Above the Ghauts, Dr. Buchanan tells us, the FRIT employed for making glass is composed of one part of fat quartz, and six parts of a kind of ill prepared Soda (*Sujá cārā*) (2.)
To give glass a green tinge, to the frit just mentioned are added a further quantity of prepared Soda, an iron ore called *Cārin kulloo*, another ore called Kemudu (3.) and a proportion of calcined Copper; all which materials being mixed, and put into the crucible, and properly disposed in the furnace, the fire is kept up for nine days and nine nights.
To give glass a red tinge, to the frit already mentioned are added an additional proportion of prepared Soda, and a quantity of the ore called *Kemudu;* after which, the whole are fused together for fifteen days and fifteen nights.
To make blue glass, to the same frit are added a further proportion of Soda, calcined

(1.) *In Tamool these are called* Kannādie Vullāvie, *in Dukhanie* Bangrie, *in Telingoo* Gazoolu, *and in Sanscrit* Kátákum.
(2.) *Prepared from the Alkaline earth, there called* Soulu Munnu.
(3.) *This substance, Dr. Buchanan says, has much the appearance of the grey ore of Manganese.*

ed Copper, a quantity of powdered *Cărin kulloo,* and a blue substance called *Rungă,* which, Dr. Buchanan supposes, (but is not sure), may be Smalts.

To give glass a yellow colour, Dr. Buchanan tells us, that it is enamelled with the melted calces of the following metals—Lead, Tin and Zinc.

In Tondimon's country, where glass rings appear to be made of a superior quality to those of Mysore, the frit is prepared by adding to fine river sand *(Kolindoo mănil)* (Tam.) a very strong solution of an alkaline earth called Over Munnoo, (1.) which contains much Soda. This mixture is formed into lumps, which are dried, and then fused for many hours together to form the frit:—in order to make glass, a certain quantity of *Poong kărum* (an impure Carbonate of Soda) is added to the powdered frit, and the whole fused together for many hours.

To give glass a blue tinge, the Glass Makers add the *Rungă,* in the manner mentioned in speaking of the blue glass made in Mysore; they also sometimes, though rarely, add a calx of Copper, for the same purpose.

To give glass a black tinge, the Glass Makers add *Wărroogoo* husks, and the iron ore called *Cărin kulloo,* which is also called *Cărpoo kulloo.*

I am informed that Glass bottles are now manufactured at Madras, under the scientific direction of Mr. Ryder, the Assay Master; and it is to be hoped that every encouragement will be given to so laudable an undertaking.

GLUE. *Vácheerum* வச்சிரம் (Tam.)——*Surrish* سریش (Duk.)——*Perkāt* (Malay).

GLUTEN OF THE PANICHEKAI.

See article *Panichékāi* in the 3d Section of this Catalogue.

GOLD LEAF. *Tunghă rék* தங்கரேகு (Tam.)——*Sooné kă wŭrk* سونے کا ورق (Duk.)——*Bungăr rék* (Tel.)

This the Mootchie men use for ornamenting fans, umbrellas, images, &c. &c. &c.

GOURD. *Chooraykăi* சுரைக்காய் (Tam.)——*Hurreă kŭddoo* هریا کدو (Duk.)——*Anăpăh kăiă* (Tel.)——*Lăbo Ambon* (Malay)——*Bélă Schoră* (Hort. Mal.)——CUCURBITA LAGENARIA. Lin.

Long, white Gourds are hollowed out and made into rafts for passing rivers on; The large round kind are used for making a kind of stringed instrument called in Tamool *Kinnayrie*; (2.) and are hence termed *Kinnayrie Chooraykăi.* A longer and narrow

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(1.) *Which is found in great plenty near the village of* Vullatooroo.

(2.) *In Dukhanie this is termed* Kinghrie; *a larger kind, made also of the Gourd, is called* Bheen.

row sort are employed in making the wind instruments called in Tamool *Mághádie*, with which the Snakemen (*Pāmboo Poodārer*) (Tam.) entice Snakes from their holes.

GRANITE. *Cārin kulloo* கருங்கல்லு (TAM.)

This is one of the most common rocks in lower India, and is met with both in strata, and unstratified. Its colour varies; being sometimes found of a light grey, at other times reddish, and often dark; according to the quantity of Feldspar, Mica, or Shorl, it may contain. This very durable and valuable stone is much prized by the Hindoos, who generally build the lower parts of their Temples with it. It takes a good polish; particularly the black variety, which is sometimes compounded with a species of Horn-blende (Amorphous) and the name of *Sáláway kulloo* (cold feeling stone) is given to both. The term *Cārin kulloo* is equally bestowed by the Tamools on Granite, Hæmatite, (*See article Iron in the 2d Section of this Catalogue*) and Horn-blende.

GRAVEL. *Pārkāng kulloo* பாறாங்கல்லு also *Sémbrāng kulloo* (TAM.) ——— *Kunkur* کنکر (DUK.)———*Potughooráloo* (TEL.)

GUM ARABIC, COUNTRY. *Vullām pisin* விளாம்பிசின் (TAM.) ——— *Kávit ká gōnd* کھویت کا گوند (DUK.)———*Vélágá bānkā* (TEL.) ———FERONIA ELEPHANTUM. ROXB.

This article is used by the Dyers and Painters, particularly the Miniature and Chintz Painters; it is also employed in making Ink and certain Varnishes, and, by the Brick-layers, in preparing a fine kind of white-wash.

GUM ARABIC TREE (INDIAN) BARK OF. *Karroovélum puttay* கருவேலம்பட்டை (TAM.)———*Kālikikér ké chawl* کالی کیکر کی چھال (DUK.)——— *Kushéréumoghylān assoéd* (ARAB.)———*Nullā toomā putta* (TEL.)———ACACIA ARABICA. ROXB.———*Kristnāh Kādeerā*, also *Bāburā* (SANS.)

This is one of the barks which is occasionally used by the Chucklers in tanning leather; it is also, Dr. Buchanan tells us, employed by the inhabitants of Mysore, in the process of distilling Rum.

GUMSHIA. *Gumshiā* ಗುಮ್ಶಿಯಾ (CAN.)———GUMSIA CHLOROXYLON. BUCH.

From the nar, or tough stringy fibres, of the bark of this tree, the inhabitants of Mysore, make a kind of cordage.

HARE.

H.

HARE. *Moosell* முசல் (Tam.)——*Khurgosh* خرگوش (Duk.)——*Koondéloo* (Tel.)———LEPUS TIMIDUS.

HAT. See articles—Date wild, leaf of——Palmyra leaves.

HIBISCUS (HEMP LEAVED) NAR. *Poolchéi nār* புளிச்சைநார் (Tam.)——*Umbārī kā nār* انباري كانار (Duk.)——*Ghongoo nárá* (Tel.)——HIBISCUS CANNABINUS. Lin.——*Cārnikārā* (Sans.)

With the nar, or tough stringy fibres, of the bark of the Hemp leaved Hibiscus a valuable kind of cordage is made, of various thickness.

HOG, WILD. *Cāātoo Punnie* காட்டுப்பன்றி (Tam.)——*Sārsel* سارسل (Duk.)——*Adivie pundie* (Tel.)——*Bobbee ootān* (Malay)——APER.

HORN, ANTELOPE'S. *Kālémān kombo* கலைமான்கொம்பு (Tam.)——*Hurrun kā sing* هرن کا سینگ (Duk.)——*Kānitie kommoo* (Tel.)

This is employed for making handles for forks, spears, &c.

HORN, BUFFALO'S. *Yérroomé-mātoo komboo* எருமைமாட்டுக்கொம்பு (Tam.)——*Bāis kā sing* بهیس کا سینگ (Duk.)——*Yénnoo-moo kommoo* (Tel.)

This horn, from being nearly solid, and taking a fine polish, is employed for making combs, cockades, handles for tea pots, forks, &c.

HORNBLENDE (AMORPHOUS). *Cārin kulloo* கருங்கல் also *Sáláway kulloo* (Tam.)

This beautiful, dark coloured stone is found in several parts of lower India, particularly in the Mysore country; and is formed by the Natives into images and ornaments for their public buildings. It takes a fine polish, has a shining lustre, and has obtained from the Tamools the name of *Sáláway kulloo*, from its feeling always cold to the touch. Dr. Buchanan (1.) supposes it to be the same stone that was called *Basaltes* by the Ancients.

(1.) *See his "Journey through Mysore, Canara and Malabar," Vol. 2d, page 61.*

I.

INDIGO. *Neelum* நீலம் (Tam.)——*Neel* نیل (Duk.)——*Taroom* (Malay)——INDIGOFERA ANIL. Lin.

The Natives use much of this in dying; it is also employed in preparing a paint; by the Washermen, (*Vunnār*) (Tam.) in bluing clothes; and by the Bricklayers in giving a rich purple stain to some of their fine chunamb work. The Paper Makers use it to give Paper a bluish tinge.

INDUM PODI. பீந்துமபொடி (Mal.)

This is, properly, a Malabar word, and is the name given to a sort of flour, prepared with the kernels of the nut of a species of *Cycas*, called *Indu*, and which is very palatable.

INK. *Mye* மை (Tam.)

The Tamools occasionally make Ink with nearly the same materials that we do; but that which is used by the Native Writers in the Cutcherries and Public Offices, is prepared by the following very different process.

First, a burnt rice water is to be made in this way. Half a seer of rice, burnt black, is to be well boiled in a seer and a half of water, till but one seer remains; then strain off the dregs. To this seer of burnt rice water, is to be added two pollams of *Komb-urruk* (Lac): boil them well together, and strain off the dregs.

Half a seer of *Cārpoo vernum* (Lamp black), and half a pollam of *Vullām pisin* (Gum Arabic), are then to be well rubbed into a fine powder, and gradually added to the decoction of *Komb-urruk*, and burnt rice water; when the whole are to be rubbed together, and well shaken, at different intervals, for the space of three days.

The Mahometans prepare their ink, which they call *Shāie*, شاي in the following manner:

Take of Lamp black and Gum Arabic equal quantities, and pound them together into a very fine powder. This powder is then to be moistened with the juice of the pulp of the *Kuttālay*, (Small Aloe,) and well rubbed, at intervals, for two days together; after which, it is to be formed into little cakes, that are to be put on plantain leaves, and dried in the sun for use.

INK, RED. *Segāpoo Mye* சேகப்புமை (Tam.)

The Tamools prepare this by adding a little water to *Shém pungie* (red cotton).

IRON FILINGS. *Ecrumboo podie* இரும்புப்பொடி (Tam.)——*Lohay kā boorā* لوهےکابورا (Duk.)——LIMATURA FERRI.

This

This article, in conjunction with Vinegar, *Kadukāi*, and *Marudum* bark, is used for dying black: it is also employed by the Chucklers, together with other ingredients, to give their leather the same colour.

IRON, RUST OF. *Eerumbee tuppoo* இரும்பு துப்பு (TAM.) —— *Lohay kā zung* لوہے کا زنگ (DUK.)——CARBONAS FERRI, also FERRI RUBIGO.

This is used by the Natives for nearly the same purposes in the arts, as the preceding article. The sulphate of Iron (*Unnā Baydie*) is also employed occasionally in the preparation of black leather; as well as the dross of the same metal (*Sittė kull.*)

IVORY. *ānay tundum* ஆனைத்தந்தம் (TAM.)—— *Huttie dant* ہاتھی دانت (DUK.)——*Yeanigā kommoo* (TEL.)

Besides the many well known purposes to which this article is applied, I shall only here add, that, when burnt, it affords a black for Painters, of a superior quality, called *ānay tundum cārpoo vernum.*; which, on being well ground with gum water, forms an excellent deep black water colour.

J.

JAGGARY. *Vellum* வெல்லம் (TAM.)—— *Goor* گڑ (DUK.)—— *Kund* (ARAB.)——SACCHARUM OFFICINARUM. (LIN.)

This article is one of the principal ingredients employed in making Arrack; it is also much used by the Bricklayers, for the purpose of increasing the adhesive quality of their mortars and cements.

JAYDI MUNNU. ಜೇಡಿಮಣ್ಣು (CAN.)

This is the Canarese name of a kind of white Clay mixed with small bits of Quartz; with which, in conjunction with the ashes of the *Muddi* tree, (Chuncoa Muddia) the Natives of Canara prepare a kind of white-wash for their houses.

JUANSA. جوانسا (HINDOOIE)——HEDYSARUM ALHAGI. LIN.

Juānsā is the Hindooie name of a prickly bush, of which Tatees are sometimes made in upper Hindoostan.

KARUM;

K.

KARUM. *Kārum* காரம் (TAM.) —— *Sejjee Mittie* سجّي مٹّي also *Khar* (HINDOOIE) —— *Boddā kārum* (TEL.) —— *Sujá cārā* (CAN.) —— *Sārjicā* (SANS.)

Kārum is the Tamool name of an impure carbonate of Soda, and also that of a light, very salt tasted, earthy substance, obtained in the preparation of carbonate of Soda, from the earths which contain it. It has a smell somewhat resembling that of new-burnt Quick lime, and contains a great proportion of Alkali. *Kārum* is used in preparing the Lack dye, in the process of Glass making, and Soap making; it is also used by the Dyers and Painters. It is one of the ingredients employed in preparing Red Cotton, and likewise in the process of dying leather red. See article *Soda, impure carbonate of*, in the 1st Section of this Catalogue.

KID. *Aatoo koottie* ஆட்டுக்குட்டி (TAM.) —— *Buckray ké butché kā gosht* بکري کي بچّي کا گوشت (DUK.) —— *Vayntā pillā* (TEL.) —— *Anāk-cāmbing* (MALAY) —— CARO HÆDINA.

KULL POO, and KULL MADUM, are the Tamool names of two fossils brought by the Natives to the bazars: the first is a sort of Porcelain Clay, apparently indurated by burning; the second is a light brown coloured schistose Mica, impregnated with much iron. See article *Shidy munnu* in this Section.

L.

LAC. *Komb úrruk* கொம்பரக்கு (TAM.) —— *Laak* لاک (DUK.) —— *Lāk'h* (HIND.) —— *Lākshā* (SANS.) —— *Commoolékkā* (TEL.) —— LACCA.

This valuable article is used in the preparation of certain red paints; it is employed by the Dyers in making the Hindoo ink, and the Chucklers have recourse to it, in conjunction with the milky juice of the Gigantic Swallow wort, *(Yércum pawl,)* and some other ingredients, when they wish to dye leather red. For an excellent account of the preparation of the *Lac dye* of Bengal, see "Oriental Repertory," Vol.2d, pages 579,580. By that account it would appear, that the Natives in upper India employ it for Silks only: they do not find it answer for Cotton Cloths; neither does it seem a good colour for Woollen Cloths.

Lac is used in the preparation of certain varnishes, which are made of Lac charged with different colours: with what is called Seed-lac, in conjunction with powdered *Cootirindā kulloo*, (Flint) Grind Stones are made; and with Shell-lac (which is the cells of the Lac liquified, strained, and formed into transparent Laminæ,) the Native Indians make beads, ornamental rings, neck-laces, sealing wax, &c.

For a further account of Lac, see the article in the 1st Section of this Catalogue.

LAMP,

LAMP. *Vúllăká* விளக்கு (Tam.)———*Chirāgh* چراغ (Duk.)———*Deepum* (Tel.)

LAMP BLACK. *Cārpoo Vérnum* கருப்புவர்ணம் (Tam.)———*Kājil* کاجل (Duk.)———*Kătikay* (Tel.)

Lamp black is much used by the Indians as a black paint; it is also an ingredient employed, both by the Mahometans and Hindoos, in making Ink.

This sort is usually obtained in these provinces by the simple process of fixing a copper pan over the flame arising from burning Gingilie oil, in which pan the Lamp black is collected.

LATERITE. *Chori kulloo* சொறிக்கல்லு also, *Véttie kulloo* (Tam.)———*Itică cullu* (Mal.)

This singular Stone Dr. Buchanan supposes to be the *Argilla Lapidea* of Wallerius; He says of it "It is diffused in immense masses, without any appearance of stratifica-"tion, and is placed over the granite that forms the basis of the Malayalum country. It "is full of cavities and pores, and contains a very large quantity of iron in the form of "red and yellow ochres. In the mass, while excluded from the air, it is so soft, that "any iron instrument readily cuts it, and is dug up in square masses with a pick ax, "and immediately cut into the shape wanted with a trowel, or large knife. It very "soon after becomes as hard as brick, and resists the air and water much better than "any bricks that I have seen in India."

It has obtained its Tamool name of *Véttie kulloo* from the circumstance that it is soft enough, while in the quarry, to be cut with a knife, though it afterwards hardens, on exposure to the atmosphere, and becomes a most useful stone in building. It is also found in several tracts on the Coromandel side of India, but is much more common in Malayalum.

LEAD, RED. *Segāpoo Sindoorum* செகப்புசிந்தூரம் (Tam.)———*Sendoor* سیندور (Duk.)———*Sindur* (Hind.)———*Isrenj* (Arab.)———*Sindură* (Sans.)———*Témimérā* (Malay)———OXIDUM PLUMBI RUBRUM.

This the Natives use as a red paint.

LEAD, WHITE. *Văllay* வெள்ளை also, *Mootthoo Vullay* (Tam.)———*Suffidā* سفیده (Duk. and Hind.)———*Isfeedāj* (Arab.)———OXIDUM PLUMBI ALBUM.

This is much used in preparing a white paint.

LEATHER,

LEATHER, WHITE. *Vullay Tole* வெள்ளைத்தோல் (TAM.)——*Suffaid chumrā* سفید چمڑا (DUK.)——*Tellā toloo* (TEL.)

LIME, JUICE OF. *Elimitchum chawr* எலுமிச்சஞ்சாறு (TAM.)——SUCCUS LIMONIS.

This article is used by the Dyers in the process of dying yellow, by the Washermen for taking certain stains out of linen; and is also employed, in conjunction with Borax, in the preparation of the *Tiroochoornum* with which the Hindoos of the sect of Vishnoo mark their foreheads perpendicularly. *See Borax in this Section.*

LIME STONE. *Chunāmboo kulloo* சுண்ணாம்புக்கல்லு (TAM.)——*Chunné ké puttur* چونے کی پتھر (DUK.)——*Soonāpurāi* (TEL.)——CALX.

Common Lime stone is found in many parts of India, in the form of Nodules. There is also found, in several tracts of the Southern provinces, a granular carbonate of Lime: its colour is white; its lustre is, in some parts of it, pearly, in others, shining; it is hard, of a foliated, and sometimes splintery fracture, and effervesces with acids. The Chunamb makers (*Kooroomber*) (Tam.) call it *Vullay kull*, and are in the habit of burning it to procure a fine white Chunamb for particular purposes.

LIME, QUICK. *Chunāmboo* சுண்ணாம்பு (TAM.)——*Chunnā* چونہ (HIND. AND DUK.)——*Ahúck* (ARAB.)——*Cāpoor* (MALAY)——*Soonnum* (TEL.)——CALX VIVA.

Quick Lime prepared from the common Lime stone, the Tamools call *Kull Chunāmboo*. Another species procured by burning sea shells, is called *Kullingie Chunāmboo*, and is that used in the very fine Chunamb work, which is brought to such perfection in lower India. This article, or, more properly speaking, *Chunāmboo tánny*, (Lime water), is employed in bleaching and washing linen, in paper making, in certain dying processes, and also by the Tanners, in dressing their leather.

Quick lime, in conjunction with Butter-milk, is used, in some districts, in preparing a kind of stringy mixture, employed by the Painters to give adhesion to their colours.

LINT, COUNTRY. *Moodugoo nooloo* முடுகுநூலு (TAM.)——*Motā tāgā* موٹا تاگا (DUK.)——*Nunnie nooloo* (TEL.)——GOSSYPIUM HERBACEUM. LIN.

This article, improperly called Country Lint, from its being applied to the same purposes that Lint is, is much used in the regimental hospitals. It is, in fact, coarse loose Cotton Thread.

LOWD,

LOWD, BARK OF.

This is the name of a bark, employed, in upper Hindoostan, in the process of preparing the Lac-dye; and which, I think, is, in all probability, the same as that bark called in Mysore *Lodu* bark, and which is used in the process of dying Leather red. The tree from which it is procured has not, as yet, been ascertained.

M.

MADDER OF BENGAL. *Mānjittie* மஞ்சிட்டி also, *Sāwil codie* (Tam.) —— *Mujith* مجیتھ (Duk. and Hind.)— —— *Runâs* (Pers.)————*Mān-distie* (Tel.)——— RUBIA MANJITTH. Roxb.

This article is used by the Tamools, alone, or in conjunction with the *Embooorel root*, in preparing a beautiful fixed red dye.

MARBLE. *Pálá vernum oolā kul.oo* பால வெண்ணமூலாகல்லு (Tam.)—*Murmur kā puttur* مرمر کا پتھر (Hind.)——*Murmur* (Arab.)——*Marmar* (Malay)———MARMOR.

Captain Arthur, of the Corps of Engineers, informs me, that he discovered black Marble, and black and white Marble, in the Ceded Districts; a greenish kind veined with black, in the *Baleabāden* mountains, in the Western Ghauts; and, lastly, a grey and dirty white sort, variegated with black, and coarse grained, (on the surface), in the Tinnevelly district.

Marble would appear to be in greater plenty, and more sought after, in upper Hindoostan; and we know that, in the *Taaje Mihal*, or Mausoleum, at *Agra*, there is a tomb composed entirely of beautiful white Marble.

MARKING NUT. *Shayng cottay* சேங்கொட்டை (Tam.) ——*Belā-wine* بلاوین (Duk.)— —— *Jeedighênzāloo* (Tel.) ——SEMECARPUS ANACARDIUM. Lin. ——*Bullatakum* (Sans.)

The dark coloured, viscous and caustic liquid, contained in the small cells of the shells of this nut, is employed for marking cotton cloths; and the colour is prevented from running, by a mixture of Chunamb and water. The Canarese name of the tree is *Gheru*.

MARKS, HINDOO. See articles—Borax—Clay, pipe—Cow-dung—Lime, juice of—Ochre (yellow)—Turmeric.

MAROOL

MAROOL NAR. *Mārool nār* மருள் நார் (TAM.) ——— *Moorgābie kā nār* مورگابی کا نار (DUK.) ——— *Chāngā nārā* (TEL.) ——— SANSEVIERA ZEYLANICA. WILLD. ——— *Muroovā* (SANS.)

With the *nār*, or tough stringy fibres, of the *Sanseviera Zeylanica*, is prepared a very valuable cordage, of various sizes. The smaller kind, which is a fine, strong, white twine, is what the Matmen sew their mats with. The *Marool nār* is distinguished from other nars by the appellation of *Munckie nār*. I have also discovered that with this *nār* paper can be made, of a quality whiter and altogether superior to that which is commonly prepared from old Gunny Bags, which are made of the Crotalaria nār.

MARUDUM BARK. *Márudum puttay* மருதம்பட்டை (TAM.) ——— *Muddie puttā* (TEL.) ——— TERMINALIA ALATA, KŒNIG. ——— *Arjunā* (SANS.)

This reddish brown bark, which is very astringent, is sometimes employed in the process of dying black.

MAT. *Pāi* பாய் (TAM.) ——— *Husseer* حصیر (DUK.) ——— *Sāpā* (TEL.) ——— STOREA.

See articles Bamboo — Caldera bush — Mat, rush — Palmyra leaves — Rattan, small, common.

MAT, RUSH. *Koray* கோரை (TAM.) ——— *Korā* کورا (DUK.) ——— *Toonghā* (TEL.) ——— CYPERUS TEXTILIS. THUNBERG.

It is with this that the Mat men make the common floor mats called *Koray pāi*, and which they stain in the same manner as they do those made of the Caldera bush.

MILK HEDGE. *Kálli* கள்ளி (TAM.) ——— EUPHORBIA TIRUCALLI. LIN.

The bark and small branches of this species of Euphorbium are ingredients employed in dying leather black.

MIMOSA (IRON-RUST COLOURED) BARK OF. *Vulveylum puttay* வெள்வேலம்பட்டை (TAM.) ——— *Tellā toommā puttā* (TEL.) ——— MIMOSA FERRUGINEA. ROTTL. ——— *Kádeerā* (SANS.)

This

This bark seems to be chiefly used in making Pariah Arrack. *See article Chūrāyum, in the 7th Section of the 2d Catalogue.*

MORINDA, CITRON LEAVED. *Noonā mārum* நுணாமரம் (TAM.)——*Alkā Jār* آلکاجهار (DUK.)——*Molāghā* (TEL.)——*Atchy* (HIND.)——*Bengādoo* (JAVANESE)——*Bāncudu daun Bezaar* (RUMPH.)——*Cādāpilāvā* (HORT. MAL.)——MORINDA CITRIFOLIA. LIN.

The root of this beautiful tree, (1.) which in Mysore is called *Muddi*, and on Sumatra *Mácudoo*, is employed, in many provinces of India, as a red dye. That of its congener, the *Morinda Umbellata*, (also called in Tamools *Noonā murum*) is used for similar purposes; and Dr. Buchanan informs us, that the root of another species of Morinda, (which he terms *Morinda ternifolia*) is likewise considered as a valuable red dye, in Mysore.

MUTTON. *Aatoo irëchie* ஆட்டிறைச்சி (TAM.)——*Buckray kā gosht* بکریکاگوشت (DUK.)——*Vayntā koorā* (TEL.)——*Dāgin doombā* (MALAY)——CARO OVILLA.

MUTTON SUET. *Aatoo kolupoo* ஆட்டுக்கொழுப்பு (TAM.)——*Buckray ké chirbie* بکری کی چربی (DUK.)——*Vayntā kovoo* (TEL.)——*Lémāk* (MALAY)——ADEPS OVIS.

MYROBOLAN, BELLERIC. *Tānikāi* தான்றிக்காய் (TAM.)——*Bullāh* بلہ (DUK.)——*Béhéyrā* (HIND.)——*Béléyluj* (ARAB.)——*Béléyléh* (PERS.)——*Veebitākā* (SANS.)——TERMINALIA BILIRICA. ROXB.

This is sometimes employed by the Natives in making Ink.

MYROBOLAN, CHEBULIC. *Kādukāi* கடுக்காய் (TAM.)——*Huldāh* ہلدا (DUK.)——*Hār* (HIND.)——*Cārākāiā* (TEL.)——*Hāritākā* (SANS.)——TERMINALIA CHEBULA. WILLD.

This Myrobolan is an article in great request amongst the Dyers, as an astringent in fixing

(1.) *For a scientific account of the Morinda plant and its uses, See Asiatic Researches, Vol. 4th, page 35.*

fixing their colours; as also from being itself a yellow dye. It is, besides, much used by the Chucklers, in tanning and preparing their leather.

N.

NANIL *Nānil* நாணல் (TAM.)——*Căsiā* (HINDOOIE)——*Rélloo* (TEL.)——SACCHARUM SPONTANEUM. LIN.——*Cusā* (SANS.)

This very beautiful Grass, Sir William Jones tells us, is often described with praise by the Hindoo poets, for the whiteness of its blossoms, which give a plain, at a distance, the appearance of a broad river: the *culm* is made into rafts for passing rivers; it is also much used, in the Southern provinces, for thatching houses. Some of the larger stalks are occasionally used as pens for writing.

NARROOVALLAY TREE. *Nárroovällay márum* நறுவல்லிமரம் (TAM. AND CAN.)——CORDIA OBLIQUA. WILLD.——*Seloo* (SANS.)

From the bark of this fruit tree a very useful cordage is made, in Mysore.

NATCHENNY. *Kaywur* கேழ்வரகு (TAM.)——*Tāmidāloo* (TEL.)——CYNOSURUS CORACANUS. LIN.

A kind of paste, made of this grain, is used in the process of preparing and tanning leather.

NET, FISH. *Meen Válay* மீன்வலை (TAM.)

See articles, Cocoanut nar——Cotton——Yercum shrub (Asclepias Gigantea) nār.

NETTY SHRUB. *Netty cheddie* நெட்டிச்செடி (TAM.)——*Sholā* شولہ (HIND.)——*Bĕndoo chettoo* (TEL.)——*Bhĕnd* بھینڈ (DUK.)——AESCHYNOMENE ASPERA. LIN.——*Dámánā* (SANS.)

Netty cheddie is the Tamool name of a handsome shrub, with the very light, white coloured, corky-looking wood of which, the Mootchie men make artificial birds, flowers, and other toys: fishermen also use it to float their nets and lines with.

NOELHATALY BARK. *Noelhá tālie puttay* நொலைதாளிப்பட்டை (TAM.)——ANTIDESMA ALEXITERIA. LIN.

From the nar, or tough, stringy fibres, of this bark, the inhabitants of Travancore make ropes.

NYCTANTHES, SORROWFUL. *Pághálámāllie* பகழமல்லிகை (Tam.)——*Kéysur* كيسر (Duk.)——*Mānjāpumárum* (Hort. Mal.)——*Singāhár* (Hindooie)—— *Poghādāmullay* (Tel.) —— NYCTANTHES ARBOR TRISTIS. Lin.——*Sephálicā* (Sans.)

The delicate, sweet smelling flowers of this shrub, or rather the tube of their *corollas*; (called in Hindooie *Dundee*), are of a fine rich yellow colour, and are employed alone, or in conjunction with *Porasam* flowers, (*Butea frondosa*), in preparing a beautiful bright yellow dye (1.), much sought after by the Mahometans for dying their turbans.

O.

OCHRE, RED. *Segápoo Kávikull* செப்புக்காவிக்கல் (Tam.)——*Laul Ghéro* لال گيرو (Duk.)——*Yérrā Cāvi rāi* (Tel.)

A very fine, compact, red Ochre is found in Tondimnn's country, a few miles from Tanjour: it appears to contain much oxide of iron, and is used by the Mootchie men as a red paint, and by the Dyers in dying a nankeen colour.

OCHRE, YELLOW. *Poorāng Kávikull* பூரங்காவிக்கல் (Tam.) *Peelāh Ghéro* پيلا گيرو (Duk.)——*Pāsoopoo Cāvi rāi* (Tel.)

This substance has also got the name of *Munjil Kāvikull*. It is found in certain tracts of the Southern provinces, and is used by the Mootchie men as a yellow paint. In conjunction with Vinegar, it is employed by the Dyers in dying a buff colour. A pale yellow Ochre, called in Tamools *Gopi kulloo*, and in Telingoos *Gopi-cāvi*: is used by the Mahratta Hindoos in preparing the stuff termed by them *Gopi-chándánum*: it is with it that they make the erect marks on their foreheads, which distinguish their casts.

OIL, CASTOR. *Sitt-āmoonākā unnay* சிற்றாமணக்கெண்ணெய் (Tam.)——*Oobāli érundi kā tail* اوبالی یرنڈی کا تیل (Duk.)——*Sitt-a-mindiālā noonay* (Tel.)——RICINUS COMMUNIS (FRUCT. MINOR.) Willd.

The following is the process for making a fine kind of Castor oil for domestic purposes. Take five seers of the small Castor oil nuts, and soak them for one night in cold water; next morning strain this water off, throw it away, and put the nuts into a second quantity

(1.) *The Malays are in the habit of preparing a bright yellow dye with the root of the Jack tree,* (Artocarpus integrifolia) *called* Chépuda.

tity of fresh water, and boil them in it, for two hours; after which, strain the water off, and throw it away, as in the first instance. The nuts are then to be dried in the sun, on a mat, for three days; at the end of which time, they are to be well bruised in a mortar. Add to the nuts, thus bruised, ten measures of water, and set them on the fire to boil; taking care to keep continually stirring the contents of the pot, until all the Oil appears at the top; when it is to be carefully strained off, and, after being allowed to cool, put into a bottle for use.

N. B.—The quantity of nuts mentioned in the above receipt ought to yield about one quart bottle full of Oil.

In place of the ten measures of plain water, the same quantity of Cocoanut water may be used; it is supposed to make the Castor oil of a paler and finer colour.

OIL, COCOANUT. *Tayngā unnay* தேங்கா யெண்ணெய் (TAM.) ——— *Nāril kā tail* ناریل کا تیل (DUK.) ——— *Tenkāiā nooney* (TEL.) ——— *Cobri* (CAN.) ——— COCOS NUCIFERA. LIN. ——— *Nārikaylum* (SANS.)

See article Tayngā unnay in the 3d Section of this Catalogue.

OIL, COLOQUINTIDA SEED. *Péycoomuti véréi unnay* பேய்க்கொம்மட்டி விரையெண்ணெய் (TAM.) ——— *Indrāwun kā beenge kā tail* اندراون کا بیج کا تیل (DUK.) ——— CUCUMIS COLOCYNTHIS. LIN.

This Oil, which is sometimes called *Tomate véréi unnay* (Tam.) is used, in many of the Southern provinces, for burning in lamps.

OIL, LAMP. *Vullāk unnay* விளக்கெண்ணெய் (TAM.) ——— *Amidum* (TEL.) ——— *Erundie kā tail* ارنڈی کا تیل (DUK.) ——— RICINUS COMMUNIS (FRUCT: MAJOR.) ——— *Erundā* (SANS.)

See article Vullāk unnay in the 3d Section of this Catalogue.

OIL, LINTSEED. *Sirroo Sānul véréi unnay* சிறுசணல்விரையெண்ணெய் (TAM.) ——— *Ulsie kā tail* السی کا تیل (DUK.) ——— LINUM USITATISSIMUM. LIN.

In the Southern parts of the Peninsula, the Mootchie men and Oil Painters, who chiefly use this Oil, call it also by the name of *Aheosic unnay*.

OIL,

OIL, JAMAICA YELLOW THISTLE SEED. *Brumădundoo unnay* பிரமதண்டு யெண்ணெ உண்ணெ (Tam.) —— ARGEMONE MEXICANA. Lin.

This is sometimes called, in the Northern tracts of the Carnatic, *Mulu-unnay*. *See article Brumadundoo, in the 3d Section of this Catalogue.*

OIL, CUCUMBER SEED. *Vulléri vérëi unnay* வெள்ளரி விரை யெண்ணெ உண்ணெ (Tam.) ———CUCUMIS SATIVUS. Lin.

See article Vullérivérëi unnay, in the 7th Section of the 2d Catalogue.

OIL, TURPENTINE. *Cărpooră tylum* கற்பூரத்தயிலம் (Tam.) ——OLEUM TEREBINTHINÆ.

This is used, by the Mootchie men, in preparing certain paints and varnishes,

OIL, PINNAY. *Pinnay unnay* பின்ன யெண்ணெ உண்ணெ (Tam.) ——— *Surpunkă tail* سرپن کاتیل (Duk.) ——— *Ponnă noonay* (Tel.) ———CALOPHYLLUM INOPHYLLUM.

See article Pinnay unnay, in the 3d Section of this Catalogue.

OIL, FISH. *Meen unnay* மீன் யெண்ணெ உண்ணெ (Tam.) ——— *Mutchie kă tail* مچھي کاتیل (Duk.) ——— *Sămpă noonay* (Tel.) ———OLEUM PISCIS.

This is used by the Painters in preparing some of their coarse pigments; it is also rubbed on the large beams and small wood work employed in house building, to preserve them from the weather and white ants.

OIL, ANGULAR LEAVED PHYSIC NUT. *Caat ămunáká unnay* காட்டா மணக்கெண்ணெ உண்ணெ (Tam.) ———JATROPHA CURCAS. Lin.

See article Caat ămunáká, in the 3d Section of this Catalogue.

OIL, WOOD. *Mără unnay* மரயெண்ணெ உண்ணெ (Tam.) ——— *Rogun kă tail* روغن کاتیل (Duk.) ——— *Mănie noonay* (Tel.)

What

What is called Wood oil by the English in India, is a sort of empyreumatic, liquid Resin, obtained from the wood of several trees, by the action of fire, in nearly the same way that Tar is, in Europe. It is employed, by the Mootchie men, in the preparation of certain pigments, and, in conjunction with Dammer, forms a very useful varnish for doors and windows, &c.

Wood oil, of a superior kind, is brought to India, for sale, from the Ava dominions. (1.) From what tree it is obtained, I have not learnt; but the greater part of this article found in the lower provinces of India, I am informed by a learned and highly respectable Hindoo of Palamcottah, *(Ramasawmy Naig)*, is extracted, in the divisions of *Brumadāskum*, *Tencoushie*, and *Calcāud*, in the Palamcottah district, from a tree called in Tamool செம்மனாத்தி Semmānáttymárum (2.) or தேவதாரம Déwudar; which last is a corruption of the Sanscrit name Devadāroo: The tree grows, by his account, to the hight of twelve feet; bearing a reddish, thin and long fruit: the wood of it is of a reddish brown, and has a smell like that of English fir.

Wood oil of an inferior kind, Dr. Mitchell says, is also sometimes prepared, in Tondimon's country, from the wood of the *Alingie marum*, (Alangium decapetalum), *Vummāray márum*, (Swietenia Chloroxylon, Roxb.), *Vúllām márum*, (Feronia Elephantum), and also from the Teak wood (Tectona grandis).

OIL, GINGILIE. *Nul unnay* நல்லெண்ணை உண்ணை (Tam.)——*Mittā tail* مٹھاتیل (Duk.)——*Munchie noonay* (Tel.)——SESAMUM ORIENTALE. Lin.——*Tellā* (Sans.)

The Natives are in the habit of burning this Oil, to obtain a species of Lamp black; (which article see in this Section); it is also used by them in the process of dying silk of a pale orange colour.

OIL, POONGUM TREE. *Poongá unnay* புங்கயெண்ணை உண்ணை (Tam.)——DALBERGIA ARBOREA. Willd.

See article Poongá márum, in the 3d Section of this Catalogue.

OIL, SAFFLOWER SEED. *Séndoorkum vérei unnay* செந்தூக்கம்விதை யெண்ணை உண்ணை (Tam.)——*Koosum kā beenge kā tail* کوسم کي بينج کاتيل (Duk.)——*Koosumbā vittiloo noonay* (Tel.)——CARTHAMUS TINCTORIUS. Lin.

This

(1.) See "Francklin's Tracts on the dominions of Ava," page 65.

(2.) A very fine dried specimen of the Semmanātty marum having been lately transmitted to Dr. Rottler, at Madras, procured from the Alpine ghauts, which separate Tinnevelly from Travancore, he ascertained it to be the Erythroxylon areolatum.

This Oil is used, in some districts, for burning in lamps.

OIL, ILPA. *Elloopéi unnay* இலுப்பையெண்ணெய் (Tam.)——*Mohé kā tail* مہوي کا تيل (Duk.)——*Ippā noonay* (Tel.)——BASSIA LONGIFOLIA. Lin.

This Oil, though not absolutely necessary, is frequently employed in the preparation of Country Soap.

OVER MUNNOO. *Over munnoo* உவர்மண் also *Woyāh munnoo* (Tam.)——*Réh Mittie* (Hind.)——*Soulā munnu* (Can.)——*Sāvittie munnoo* (Tel.)

This saline, earthy substance, which is found in many parts of India, contains a great deal of Soda, and is used by the Hindoos in the preparation of the Lac dye, in bleaching (1.) and washing linen, and in dying. It is also employed in the manufactures of Glass and Country Soap.

ORPIMENT, GOLDEN COLOURED. *Poonārridārum* பொன்னரிதாரம் (Tam.)——*Vurki Hurtāl* ورقي هرتال (Duk.)

The variety of this article which is commonly called the bread flaked, golden coloured Orpiment, the Hindoos consider as their richest and most beautiful yellow paint. They also use the common yellow Sulphuret of Arsenic, (*Arridārum*) (Tam.) which in Dukhanie is called *Hurtal*, as a yellow paint.

OOLOO. *Ooloo* اولو (Hind.)——SACCHARUM BENGHALENSE?

Ooloo is the Hindoostanie name of a kind of Grass, used in Bengal for thatching.

P.

PAAK MUTTAY. *Paak muttay* பாக்குமட்டை (Tam.)——ARECA CATECHU. Lin.

With

(1.) *Over Munnoo, in all probability, differs but little in its nature from the Natron which Sonnini speaks of as being found in the middle of a desert in Egypt, and from which an impure Mineral Alkali is prepared, used in bleaching. See Sonnini's Travels in Egypt. See also Brown's Travels in Egypt.*

With this substance, (which is, in fact, the tough, fibrous vegetable covering, or spatha, stretching over the blossom of the Betel nut tree) the Indians make vessels for holding water, arrack, &c. It is also made into buckets, caps, dishes, and small umbrellas. The inside part readily separates from the other: it looks like fine, white China paper, and can be written on with ink.

PAINTING.

See articles employed in —— Arsenic, yellow —— Bole, Armenian —— Butter milk — Chalk —— Clay, pipe —— Cocoanut shell —— Cotton, red —— Gamboge —— Gum Arabic, country —— Ivory —— Lead, red —— Lead, white —— Lime, quick —— Ochre, red —— Ochre, yellow —— Oil, Lintseed —— Oil, Fish —— Oil, wood —— Orpiment, golden coloured —— Lamp black —— Shādilingum —— Indigo —— Kārum —— Oil, Turpentine —— Rattan, small, common —— Suttay Sárum —— Verdigrease —— Vermillion —— Wotay Koroshanum.

PALM, UMBRELLA BEARING. *Koddā pánéi* குடைப்பனை (TAM.) —— *Coddā pānnā* (HORT. MAL.) —— *Sidālum* (TEL.) —— *Talpat* (CYNG.) —— CORYPHA UMBRACULIFERA. LIN. —— *Strce Tuli* (SANS.) —— *Bujur Buttoo* (DUK.)

The very large leaves of this lofty and beautiful Palm, which has been confounded with the *Licuala Spinosa* (Willd.), are employed on the Malabar coast, as well as on Ceylon, for thatching houses, for writing valuable manuscripts on, and for making umbrellas. The pith of the tree is eaten, like that of the Caryota Urens, (1.) and the branches afford a nar, or fibrous, stringy substance, with which ropes can be made. The leaves of this plant fold in and open out, like a fan.

PALMYRA NAR. *Pánnā nār* பனைநார் (TAM.) —— *Tār kā nār* تاڑکانار (DUK.) —— *Tātie nárá* (TEL.) —— BORASSUS FLABELLIFORMIS. LIN. —— *Tālā* (SANS.)

From the nar, or tough, stringy fibres, of the branches of the Palmyra tree, is prepared a kind of coarse cordage. The tough bark of the branches is used to bind the baskets made of the stalks of the Wild Date tree.

PALMYRA LEAVES. *Pānnā Oley* பனைஒலை (TAM.) —— *Tātie ākoo* (TEL.) —— BORASSUS FLABELLIFORMIS. —— *Tālā* (SANS.)

These

(1.) See article Sago, in the 1st Section of this Catalogue. *The Caryota urens is in Tamools called* Koondel Panéi.

These leaves are used by the Hindoos for writing on; which they do with a steel instrument: they are also employed for thatching houses, making fans, baskets, hats, mats, umbrellas, and buckets for holding toddy. By the Salt carriers (*Oopoo Korruër*) (Tam.) they are formed into temporary, portable huts.

PAN, TIN. *Tágárā pānay* தகரப்பானை (Tam.) —— *Rāngā kā Nullā* رانگا کا نلا (Duk.) —— *Cheesāpoo koondā.*

PANADAY. *Pānāday* பனாடை (Tam.) —— COCOS NUCIFERA.

Pānāday is the Tamool name of a curious, vegetable, web-like or rather net-like, substance, which surrounds the Cocoanut tree, at those parts whence the branches expand. The Toddy men (*Shanar*) (Tam.) strain the toddy through it; and Mr. Percival (1.) tells us, that, on Ceylon, it is manufactured into a coarse kind of cloth, called there *Grinjākk n*, employed for making rice bags, coverings, &c.; which bags, he further adds, are made into a sort of coarse paper.

PARTRIDGE. *Cowdārie* கௌதாரி (Tam.) —— *Teetur* تيتر (Duk.) —— *Kowconzu* (Tel.) —— *Boorongsofo* (Malay) —— TETRAO PERDIX.

PAPER, COUNTRY. *Naat Cárdāsie* நாட்டுக்கடுதாசி (Tam.) —— *Kāguz* كاغذ (Duk.) —— *Nullā kākidum* (Tel.)

The coarse kind of Paper prepared by the Natives in these provinces, is commonly made of old gunny bags, (2.) or old fishing nets. (3.) In the process, Lime water and Rice congie are employed; and, frequently, a little Indigo, to give it a blue tinge.

Supposing, from the whiteness and great tenacity of the *Mārool* (or *Munchie*) *nār*, that a valuable kind of Paper might be prepared with it; I, in consequence, recommended a trial of it to the Paper-makers at Trichinopoly, in July, 1813. They hesitated; never having heard that paper can be made from this substance; they, however, were induced to make the experiment, and succeeded in making a much better and whiter Paper than what is commonly made with old gunny bags. *See article Mārool nār, in this Section.*

I cannot learn that Paper is ever made in India, as it is in the Ava dominions, either from the bark of the Paper Mulberry, (*Morus Papyrifera*), or from the macerated filaments of the Bamboo. PASTE

(1.) *See Percival's Ceylon, page 320.*
(2.) *See Crotalaria nār in this Section.*
(3.) *The fishing nets here meant, are those made of the Yercum-shrub nār.*

PASTE OF THE VEELVEI FRUIT. CRATÆVA RELIGIOSA. LIN.

The fruit of the *Veelvéi*, or *Cratæva Religiosa*, which, in appearance, is not unlike a Wood Apple, affords, on being broken, a transparent, very glutinous juice, which is used by the Natives for the same purpose that we use Wafers; and hence it has been improperly call d the *Veelvéi paste.* The leaves of the *Pā'ay mārum* (Mimusops hexandra) afford, on being bruised, a very viscid juice, of similar qualities. For names of the tree, in different languages, see article *Veelvéi elley*, in the 3d Section of this Catalogue.

PEARL, MOTHER OF. *Seepie Moottkoo* சிப்பிமுத்து (TAM.) ——— *Gohur purwur* (PERS.) ——— *Indong Mootiára* (MALAY).

Mother of Pearl is commonly sold by the Lubbie stone Merchants, cut into beads and other ornaments; which first they call *Surat Munnie*, owing to their being brought from Surat.

PHYLLANTHUS, MANY FLOWERED, BARK OF. *Poolā puttay* பூலாபட்டை (TAM.) ——— PHYLLANTHUS MULTIFLORUS. WILLD.

This bark, which is also called *Neerpoolā puttay*, from the plant growing near water, is occasionally employed by the Natives in the process of dying reddish brown.

PHYSICIAN. *Vytian* வயித்தியன் also *Pāriālie* (TAM.) ——— *Hakeem* حکیم (DUK.) ——— *Vydiāgoodoo* (TEL.)

PIGEON. *Purā* புறா (TAM.) ——— *Kubootur* کبوتر (DUK.) ——— *Pāwoorāi* (TEL.) ——— *Merápāttee* (MALAY) ——— COLUMBA DOMESTICA.

PILLOW. *Tullegahnie* தலைகாணி (TAM.) ——— *Tukkiā* تکیہ (DUK.) ——— *Tullāgéddā* (TEL.) ——— *Bántál* (MALAY) ——— CIRVICAL.

PLANTAIN LEAVES. *Vāl'i elley* வாழையிலை (TAM.) ——— *Māoz kā paat* موزکاپات (DUK.) ——— MUSA PARADISIACA. LIN.

These leaves are used, in regimental hospitals, for dressing parts that have been blistered, and men's backs, after punishment.

PLANTAIN

PLANTAIN SKINS. *Váléi pullum tole* வாழைப்பழத்தோல (Tam.)——MUSA PARADISIACA.

These, as also Lime skins, are used by the Chucklers in dying leather black.

PLATTER, EARTHEN. *Mullay* மலலை (Tam.)——*Koondi* کنڈہ (Duk.)——*Mooghoodu* (Tel.)——CATILLUS.

POOLAY FLOWERS. *Poolay poo* பூளைபபூ (Tam.)——*Kúl ké pool* کھل کي پھول (Duk.)——ILLECEBRUM JAVANICUM. Lin.——*Pindee condāh* (Sans.)

With these beautiful, white, soft, long, downy flowers, the Natives stuff pillows. They have a pleasant and refreshing smell, (1.) and are supposed to have the power of relieving nervous irritation, and head ache, and thereby inducing sleep. The root of the plant is considered as diuretic, and is, accordingly, prescribed in infusion, in conjunction with other medicines of similar qualities.

POONHEER. *Poonheer* பூனீர் (Tam.)

This is a very light, white coloured, earthy matter, containing a great proportion of Carbonate of Soda; and from which, as well as from Over Munnoo, Soda is prepared. Poonheer (2.) is employed in making Glass; in dying blue and scarlet; and also, by the Chucklers, in dying leather red.

POPLI. *Popli* பாபபிலை (Can.)

Popli is the name given, in Mysore to the bark of a scandent shrub, which is used as a red dye. Dr. Buchanan seems to think, that it is nearly related to the *Ventilago.*

PORASUM FLOWERS. *Porásum poo* புரசமபூ (Tam.)——*Plās pāpāré ké pool* پلاس پاپڑي کي پھول (Duk.)——BUTEA FRONDOSA. Kœnig.——*Páláshā* (Sans.)

These

(1.) *Somewhat like that species of Melilot called by the Portuguese and Malays,* Treba (Trifolium Indicum), *and which they strew amongst their linen.*

(2.) *It, in all probability, resembles in its nature that species of impure Fossil Alkali, called* Trōna, *at* Tripoli; *which is found, near the surface of the earth, in the province of* Méndrah, *and which the Africans of Morocco use in the process of dying leather red. See Lucas's Travels into the interior of Africa.*

These flowers, alone, or in conjunction with those of the Sorrowful Nyctanthes, are used by the Dyers, in dying a beautiful bright yellow. With the juice of the fresh *Porásum* flowers, diluted with Alum-water, and rendered clear by depuration, Dr. Roxburgh (1.) prepared a soft extract, which, he tells us, proved a brighter water colour than any Gamboge he had met with.

POT, EARTHEN. *Pāney* பானை (TAM.)——*Hundie* ہنڈی (DUK.)——*Koondā* (TEL.)

Earthen pots, in some parts of the country, are tied together, and made into rafts for crossing rivers.

POT, STONE. *Māvo kulloo* மாவுக்கல்லு (TAM.)——*Búllāpum* (CAN.)

This is a softish stone, of a greyish blue colour, found in many tracts of lower India; particularly in Mysore. It is easily worked, and is used by the Indians for making small pots, and dishes, and also pencils for school boys to write upon books with; which books are formed of cloth blackened, and stiffened with gum.

There is a variety of this stone, which is more hard, and is called in Mysore *Silā Cullu*, from the circumstance that it is generally used for making images.

POTASS, IMPURE CARBONATE OF. *Mārá Ooppoo* மாவுப்பு (TAM.)——CARBONAS POTASSÆ IMPURUS.

The Hindoos on the Malabar coast, as well as the Cyngalese, who know not the use of *Over Munnoo* (Impure Carbonate of Soda), in bleaching and washing linen, use, for these purposes, the ashes of burnt vegetables, (chiefly Cocoanut leaves), which can only, in this way, be of service, from the Potass they contain.

Q.

QUAIL. *Kāday* காடை (TAM.)——*Lohā* لوا (DUK.)——*Buter* (HIND.)——*Sālwā* (MALAY)——*Poorédoo* (TEL.)——TETRAO COTURNIX.

QUARTZ, WHITE TRANSLUCENT. *Vénghā kulloo* வெங்காக்கல்லு (TAM.) This

(1.) *For his distinct and scientific account of the* Butea Frondosa, *see Asiatic Researches, Volume* 3d, *page* 469.

This is found in many parts of lower India; generally in large, cracked, shapeless masses. In the state of powder, it is occasionally rubbed over fine Chunamb work, to give it lustre and durability. A species of it, called Fat Quartz, is employed in Mysore, in making Glass; which article see in this Section.

R.

RAFT. See articles used in making :
Gourd —— Nanil —— Pot, earthen —— Sugar cane, Dæmon's —— Moorka tree —— Cotton tree —— Angelie tree —— Tānikāi tree.

RATTAN, SMALL, COMMON. *Mellis Perumboo* மெல்லிசபிரம்பு (TAM.) —— *Bête* بيت (DUK.) —— *Sunnā Bētum* (TEL.) —— CALAMUS VERUS. WILLD.

With this very useful article, beds, couches, chairs, &c. are wickered or rattaned. It is also made into mats, cages, baskets, and strong cables; and is occasionally burnt by the Painters, in order to procure a black paint.

RATTAN, CABLE. *Perin Perumboo* பெரும்பிரம்பு (TAM.) —— *Motie Bête* موٹي بيت (DUK.) —— *Peddā Bētum* (TEL.) —— CALAMUS RUDENTUM. WILLD.

This thicker species of rattan, and which is well known to grow to a very great length, is common in the woods in the more southern parts of the Peninsula; and, from its great strength and toughness, is often employed, in its green state, in forming a kind of cable for the purpose of dragging the *Sawmy Tær*, (Sawmy Coaches), binding wild Elephants, &c. &c.

REED FOR WRITING PERSIAN WITH. *Perin Nānil* பெருநாணல் (TAM.) —— *Bēroo* برو (DUK.) —— *Peddā Rēlloo* (TEL.) —— ARUNDO KARKA. LIN.

ROPE. *Cowr* கயிறு also *Kyre* (TAM.) —— *Russie* رسي (DUK.) —— *Dārum* (TEL.)

See articles from which Ropes (1.) are made —— Aloe (hill) nar. —— Cocoanut nār —— Crotalaria

(1.) *Amongst the many articles from which Ropes are made in India, it may be necessary to add, that they are also prepared from the leaves of the* Alétris Nervosa.

——Crotalaria, rushy——Ebony (downy mountain) năr——Gumshiĭ——Hibiscus (hemp leaved) năr——Márool năr——Narroovăllay tree——Noelhá taly bark năr——Palm, Umbrella bearing——Palmyra năr——Cotton——Tennam palay——Yercum shrub (Asclepias Gigantea) năr.

ROPE, CABLE. *Kupple Kÿre* கப்பல்கயிறு (TAM.)——*Motie Russie* موٹی رسی (DUK.)——*Vádá Dārum* (TEL.)

ROSEBAY, BLUE DYING. *Pālā* பாலை also *Pálák*, and *Pálávāyraynos* (TAM.)——*Tshil ānkāloo* (TEL.)——NERIUM TINCTORIUM. ROXB. ——*Hayāmārāka* (SANS.)

This species of Nerium, which has been so accurately described by Dr. Roxburgh in the 1st Volume of the Oriental Repertory, (1.) differs but in a very slight degree from the Nerium Antidysentericum, already mentioned; and chiefly, by the latter wanting a *Nectarium*. I find, that the Indigo (2.) yielding property of its leaves is well known to the Natives in many parts of lower India, and that particularly in Coimbatore, near *Palechy*, much blue-dye is actually made from them.

Sir William Jones informs us, in the 4th Volume of the Asiatic Researches, that the Hindoo peasants of Bengal call this plant *Nil* (or Blue); a proof that they are perfectly acquainted with its peculiar qualities.

ROSIN. *Rosini* ரோசினா (TAM.)——RESINA PINI.

This article is much prized by the Tin men, who employ it, together with Borax, in soldering; for which purpose, what is called the Country Rosin, or Dammer, does not answer so well.

S.

SAFFLOWER. *Sendoorkum poo* செந்தூரக்கம்பூ (TAM.)——*Koosum* کوسم (HIND. AND DUK.)——*Koosumbă chettoo* (TEL.)——*Usfur* (ARAB.)——*Kājserêh* (BENGALIE)——CARTHAMUS TINCTORIUS. LIN.——*Cusumbha* (SANS.)

These flowers are used by the Dyers in dying pink and scarlet.

SAL

(1.) *Page* 39.

(2.) *We are told by Thunberg that the Javanese prepare a blue from plants called* Korangāring *and* Tampalutan.

SAL AMMONIAC. *Návácharum* நவச்சாரம் (TAM.) ——— *Sohágā* سہاگا (DUK.) ——— *Nowshādir* (PERS.) ——— *Urmeenā* (ARAB.) ——— *Nusādur* (SANS.) ———MURIAS AMMONIÆ.

This article is used by the Solderers and Tin men, to clean the surface of their metals, and to facilitate the union betwixt tin and iron or copper. It is also sometimes employed by the Dyers, to brighten their colours.

SALT PETRE (NITRE). *Pottle Ooppoo* பொட்டலுப்பு வெடியுப்பு (TAM.) ——— *Shorāh* شوره (PERS. AND DUK.) ——— *Bājee* (HINDOOIE) ———*Sandáwā* (MALAY) ——— *Ubkir* (ARAB.) ———NITRAS POTASSÆ.

This is employed in the preparation of Gun powder, and for cooling water and wine. And, in conjunction with Alum and Salt, by the Goldsmiths, in the process of brightening gold ornaments.

SAND. *Mánil* மணல் (TAM.) ——— *Isookā* (TEL.)

That fine kind of river sand used in making Glass, is termed by the Tamools *Kolindoo Mánil.*

SANDSTONE. *Mánil kulloo* மணல்கல்லு (TAM.)

Sandstone, (argillaceous) though not very common, is to be found in several parts of lower India; particularly in tracts lying betwixt *Verdacheilum* and *Pondicherry.* It is stratified, and is used by the Natives for building houses.

SAPPAN WOOD. *T'siāpāngum* ചപ്പങ്ങം (MALAB.) ——— *Sáppāng* (SUMATRAN) ——— *Cāju Sáppān* (MALAY) ———CÆSALPINIA SAPPAN. LIN.

This valuable, red-dying wood grows in abundance in the central parts of Malabar, and in Wynade. It is common in Pegu; and Mr. Marsden (1,) found it growing on Sumatra; where also it is used as a red dye.

SASTRA BAYDIE. *Sāstra baydie* சாஸ்திரபேதி (TAM.)

This is the Tamool name given to a very coarse, red, indurated ochre.

SAUNDERS.

(1,) *See Marsden's Sumatra, page 73.*

SAUNDERS, RED. *Scgāpco Shāndarum* செகப்புச்சந்தனம் (TAM.) ——— *Lâl Chunden* لال چندن (DUK.) ——— *Aghárooghéndum* (TEL.) ——— PTEROCARPUS SANTALINUS. KŒN.

See article Saunders, red, in the 1st Section of this Catalogue.

SENT'HEE. *Sent'hee* سینٹھی (HIND.)

Sent'hee is the Hindoostanie name of a reed Grass, of which Morahs are made in the Bengal provinces.

SERINGIE. *Seringie* శిరంజి (TEL.) ——— GRISLEA TOMENTOSA. ROXB. ——— *D'hāree* (SANS.)

Seringie is the Tamool name of a beautiful, flowering shrub, found in the Northern Circars; with the flowers of which the Natives dye red.

SHADILINGUM. *Shādilingum* சாதிலிங்கம் (TAM.)

This is a sort of factitious Cinnabar, which the Natives prepare, and use as a red paint. *See Shādilingum in the 3d Section of this Catalogue, under article Russum.*

SHARK'S FINS. *Soorā meen seputtay* சுறாமீன் செப்புட்டை (TAM.)

These fins are salted, and exported as an article of diet.

SHAWL. *Tshālvey* சால்வை (TAM.) ——— *Shāl* شال (DUK.) ——— *Tshāloovā* (TEL.)

The goats which bear the fine substance of which Shawls are made, are called *Changra*. They are, perhaps, the most beautiful of their kind, and are found browsing on the almost naked hills of Thibet. Their colours are various; a faint black, a bluish tinge, and often a shade something lighter than that of a fawn. Shawls are manufactured in *Cashmere*, whither the material is carried from Thibet.

SHIDY MUNNU. *Shidy Munnu* ಶಿಡಿಮಣ್ಣು (CAN.)

Shidy Munnu is the Canarese name of a loose, scaly, talcose earth, which is of a silvery

very whiteness. It is found in Mysore, where the Natives use it for white washing. It is also called *Joydi Munnu*; which article see in this Section.

SHOE FLOWER. *Sâpátoo poo* சப்பாத்துப்பூ (TAM.)——*Jāsoon kā pool* جاسون کاپهول (DUK.)——*Dásánie poo* (TEL.)——*Kāmbāng Sápátoo* (MALAY)——HIBISCUS ROSA CHINENSIS. LIN.

Shoe flowers are sometimes employed for dying a lilac colour; but it does not appear to be permanent: they are also occasionally rubbed on leather, for the purpose of blackening and polishing it, in the same manner as we find them used in Batavia. (1.)

SIENITE.

Dr. Buchanan found a singular stratum of this rock in Mysore. He tells us that it is sometimes of a homogeneous grey colour, and, at other times, composed of alternate grey and white layers; which last consist of the quartz and feldspar, entirely.

SILK, RAW. *Páchey puttoo nool* பச்சைப்பட்டு நூல் (TAM.)——*Pawt'h* پاٹ (HINDOOIE)——*Ebreysum* (ARAB.)——*Ebreyshum* (PERS.)——*Kutchā Réshm* (DUK.)——*Pātsā pátoo Nooloo* (TEL.)

SILVER LEAF. *Vellie rek* வெள்ளிரேக்கு (TAM.)——*Rupéy ká wurk* روپی کی ورق (DUK.)——*Vendié rékoo* (TEL.)

This the Mootchie men use in ornamenting pictures, images, fans, &c. &c.

SKIN, BEAR'S. *Kárrádie tole* கரடித்தோல் (TAM.)——*Reech ké bāloonkā chumrā* ریچ کی بالون کاچمڑا (DUK.)——*Ellie goodoo toloo* (TEL.)

SKIN, CHITAH, (INDIAN PANTHER). *Sirootéh Poolkie tole* சிறுத்தை புலித்தோல்

(1.) See Thunberg's Travels, Vol. 2d, page 290.

பழுப்பு கடுகு சுரண்டு (Tam.) ————— *Chitulké bāloonkā chumrā* چیتل کی بالون کا چمڑا (Duk.) —— *Sirootāh poollie teloo* (Tel.)

SLATE, ARGILLACEOUS.

This stone does not appear to be common in India. Dr. Buchanan tells us, that he found, near *Heiiuru* in Mysore, a variety of it, similar to that which is used for the roofs of houses in Europe; and varying in colour; being grey, blue, and red. There is also occasionally to be met with, particularly near *Tripaty*, an inferior species of *Novacvlite*, or Hone-stone, of a dark green colour: it is used by the Barbers for sharpening their razors, and is called by them *Cārpoo kulloo* and *Tripaty kulloo*.

SNIPE. *Oolān* உள்ளான் (Tam.) ——— *Punkookrie* پن کوکری (Duk.)———*Cāndiddee* (Malay) ———*Punkoul* (Hind.)———SCOLOPAX GALLINAGO.

SOAP, COUNTRY. *Nāt Sowcārum* நாட்டுச்சக்காரம் (Tam.)——*Sāboon* سابون (Duk.) ——— SAPO INDICA.

The different articles employed in the preparation of what is called Country Soap, are the following——*Over Munnoo*——*Poonheer*——*Ooppoo*——*Pottle Ooppoo*—— and *Chunāmboo*.

Proper proportions of each of these being selected, they are all bruised together; and to the whole is added a certain quantity of fresh water. Then, the mixture is well agitated, for many hours, and allowed to stand for three days. The feculent matter having fallen to the bottom, the clear part is strained off, and boiled to form the *Sowcarum*; a sufficient portion of Gingilie Oil having been previously added, when it first began to boil.

SOAP NUT. *Pooindie cottay* பூவந்திக்கொட்டை (Tam.)——— *Ritāh* ریٹھہ (Duk.) ———*Koomuttighenzāloo* (Tel.) ——— SAPINDUS EMARGINATUS. Vahl.

See article Pooindie cottay, in the 3d Section of this Catalogue.

SOORA GOY (YAK OF TARTARY). *Soorā Goy* سورہ گاي (Hind.)

Soorā Goy is the Hindoostanie name of the bushy tailed Bull of Thibet; the beautiful

ful tail of which, called *Chowrie*, and which is composed of a prodigious quantity of long, flowing, glossy hair, is one of the exports from *Nepaul* and *Thibet*.

SPUNGE. *Ubirmoordeh* ابرمرده (PERS.)——*Isfunge* (ARAB.)——*Moowābádul* (HIND.)——*Uniwatta* (JAPANESE)——SPONGIA.

STONE, CUTTING.

See article Flint, grey, in this Section.

SUGAR CANE, DÆMON'S. *Pay Kārumboo* பேய்க்கரும்பு (TAM.)——*Diwānā Gunna* دیوانہ گنہ (DUK.)——*Ser* (HIND.)——SACCHARUM DÆMONUM. KŒNIG.——*Sārā* (SANS.)

With this very lofty Grass the Natives make roofs for their houses, rafts for crossing rivers, railings for their enclosures, and biers to carry dead bodies.

SULPHUR. *Ghéndágum* கெந்தகம் (TAM.)——*Gunduck* گندک (DUK.)——SULPHUR.

This is chiefly employed in the preparation of Gun powder, and in making fire-works and matches. The fumes of burning Sulphur are said to have the singular effect of whitening raw Silk.

SUTTAY SARUM. *Suttay Sārum* சுத்தசாரம் (TAM.)

This is nearly the same as the article called in Tamool *Kārum*, and is used for the same purposes in the Arts. *See Kārum in this Section.*

T.

TALC. *Apprácum* அப்பிரகம் (TAM.)——*Tulk* طلق (PERS. AND DUK.)——TALCUM.

The different Talcs are used in ornamenting fans, palankeens, &c. *See article Talc, in the 1st Section of this Catalogue.*

TAMARIND LEAVES AND FRUIT. TAMARINDUS INDICA. LIN.

Tamarind

Tamarind leaves have a place here, chiefly from the circumstance of my knowing, that, with them, the late ingenious and much to be lamented Doctor John Balmain, of the Madras establishment, had discovered the art of preparing a beautiful fixed yellow dye. (1.)

An infusion of Tamarinds is used, in Bengal, to give those Silks a green colour, which have been previously dyed with Indigo; the same is also employed, simply, in the preparation of a yellow dye for Silks, and a red dye for Woollens.

In lower India, the Silver Smiths use a strong infusion of Tamarinds, in conjunction with a little Sea Salt, in preparing a mixture in which they boil silver, in order to clean and brighten it. On the Malabar coast, where Tamarinds are scarce, the Koorkā poollie is used for a similar purpose.

TANNING.

The process of tanning, as at present conducted by the Natives in these provinces, is a very clumsy and imperfect art. It is likely, however, soon to be much improved by the example that is shewn at Madras; where, under the able direction of Mr T. Parry, leather of every description is now manufactured of a superior quality. See articles employed by the Indians in the process of tanning——Cassia fistula, bark of——Alum——Cassia, eared bark of——Galls——Gum Arabic tree, Indian, bark of——Iron filings——Iron, rust of——Sulphate of Iron——Lime, quick——Myrobolan, chebulic——Natchenny——Yercum shrub, (Asclepias Gigantea,) milky juice of.

TAPE FOR COTS. *Nādā* நாடா (TAM.)——*Návaar* نوار (DUK.)——FASCIA GOSSIPII.

TAROOM AKKAR (SUMATRAN)——ASCLEPIAS TINCTORIA. ROXB.

This plant was first introduced into India, from Sumatra (2.), by Colonel Kyd, sometime previous to the year 1793. It is a stately perennial creeper, with leaves resembling those of a laurel, and of a deep green colour, from which an Indigo is prepared.

TEAL. *Kilsovay* கிளுவை (TAM.)——*Moorgābie* مرغابي (DUK.)——*Shérāvie Goovā* (TEL.)——ANAS CRECCA.

TENNAM PALAY. *Tennám pālay* தென்னம்பாளை (TAM.)——COCOS NUCIFERA. LIN.

Tennám

(1.) *It is to be hoped, for the sake of the Arts in India, that those Gentlemen into whose hands Dr. Balmain's papers fell, have secured the valuable receipt.*

(2.) *See Marsden's Sumatra, page 78.*

Tennám pālay is the Tamool name of the *spatha*, or tough fibrous covering, of the blossom of the Cocoanut tree. The Natives soak it in water, and prepare from it a kind of coarse, short cordage, with which they tie the thatch on their houses, &c. &c. &c.

TENNAM EERK. *Tennám eerk*; தென்னம்ஈர்க்கு (TAM.)———COCOS NUCIFERA.

Tennám eerk is the name of the woody ridge which runs along the back of the Cocoanut leaf. With it the Indians make baskets for catching fish, and brooms: they also use bundles of it, as torches for travelling in the night.

TENNAM PUTTAY. *Tennám puttay* தென்னம்பட்டை (TAM.)———COCOS NUCIFERA.

Tennám puttay is the name given by the Tamools to the branches of the Cocoanut tree. The poor people use it for roofing their houses.

THREAD OF THE EGYPTIAN LOTUS. *Tawmaray Noole* தாமரைநூல் (TAM.)———*Tawmaray dārum* (TEL.)———NELUMBIUM SPECIOSUM.———*Pādma* (SANS.)

Tawmaray Noole is the name given by the Tamools to the long, fine filaments which are found within the cells of the stalks of the sacred Tawmaray plant. With them are prepared those wicks which, on great and solemn religious occasions, are burnt in the lamps of the Hindoos, placed before the shrines of their gods. Other wicks of a similar nature, but less venerated, are made with the filaments of the *Allie*, (Nymphæa Lotus), and also from those of the *Shéngalaneer*, (Nymphæa Odorata); the delightfully smelling flowers of which are held in high estimation by the Indians. See article *Tawmaray kélung*, in Cat. 2. Sec. 4th. See also *Tawmaray*, under the head of *Flowers*, in this Section.

TIN FOIL. *Tóghárá rék* தகரரேகு (TAM.)———*Rāngā kā wurk* رانگا کا ورق (DUK.)———*Tágárá rekoo* (TEL.)

This is used for ornamenting images, fans, pictures, &c.

TODDY. *Khulloo* கள்ளு (TAM.)

The different Toddies (particularly that of the Cocoanut) are used by the Bakers as a leaven for raising their bread; they are also made into Vinegar.

TORCH WOOD. *Soolundéi cuttay* சூலுண்டைக்கட்டை also *Korāng cuttay* (TAM.)——*Hennā Gerivi* (CAN.)——IXORA PARVIFLORA. VAHL.

This is a small tree, employed by the poor for beams and posts. It burns very readily and clearly; and, on that account, the branches of it are often made into torches by people travelling in the night.

It has already been mentioned that the *Tennám eerk* is used in preparing torches. On Ceylon, the spathe and receptacle of certain Palms are also employed for similar purposes.

THATCHING. See articles—Palm, Umbrella bearing——Nanil——Palmyra leaves——Ooloo——In addition to these, the Natives use, for the same purpose, the straw of the common grains, called in Tamools *Vākél*; the *Voyghil* Straw (Cyperus Muricatum,) and the Spice Grass (Andropogon Schoenanthus). They also use the Cocoanut leaves, made into a kind of coarse matting, called *Tennam Keet.*

TUNA, FLOWERS OF. *Toon márum poo* தூணுமரப்பூ (TAM.)——CEDRELA TOONA. ROXB.

These flowers, in conjunction with Safflower (*Koosumba*), are used, by the inhabitants of Mysore, for dying the beautiful red colour called there *Gulenāri.*

TURMERIC. *Munjil* மஞ்சள் (TAM.)——CURCUMA LONGA. LIN.

This is used by the Dyers in dying yellow and green. With it, in conjunction with Lime juice, the Hindoos of the sect of *Vishnoo* prepare their yellow *Tiroochoornum*, with which they make the perpendicular mark on their foreheads.

TURMERIC, TREE. *Márá Munjil* மரமஞ்சள் (TAM.)——*Jār kê kuldie* جاڑ کی ہلدی (DUK.)——*Dārvee* (SANS.)

See article Mārā Munjil, in the 3d Section of this Catalogue.

TWINE. *Mellis Kowr* மெல்லிசக்கயிறு (TAM.)——*Sootlie* سوتلی (DUK.)——*Sunnā Dārum* (TEL.)

TYRE. *Tyre* தயிர் (TAM.)

See article Tyre, in the 3d Section of this Catalogue.

V.

VARNISH, PEYNIE. VATERIA INDICA. LIN.——*Docpoe* (SANS.)

This resin, which, in its fresh state, is called, in some parts of Malabar, *Pundum*, has been

been ascertained, by Dr. Roxburgh, to be a Copal On first being taken from the tree, it is of the consistence of Honey, and of a dirty white colour; but it soon afterwards becomes brittle, so as to be easily powdered. It dissolves in Turpentine, and forms a Varnish no way inferior to that prepared from the Copal of America.

The *Peynie márum* (Vateria Indica) is found in the woods of Malabar, and also in the Bednore country. It is the *Paenoe* of the Hortus Malabaricus; the resin of which, Rheede tells us, is given in cases of Virulent Gonorrhœa, and other Venereal affections. Vide Hort. Mal. Par. IV. pag. 35.

VARNISHING. See articles employed in—Oil, Wood——Copal——Dammer ——Varnish, Peynic——Lac——Gum Arabic, country——Oil Turpeutine.

VATTUNGA CUTTAY. *Váttungā cuttay* வத்தங்கெக்கட்டை also *Vátungā cuttay* (Tam.)

This is the Tamool name of a wood which is used for dying cotton cloth, mats, &c. of a bright red colour. The dye is fixed by means of the Chebulic Myrobolan and Alum.

VAYMBADUM BARK. *See article Vaymbádum puttay, in the 3d Section of this Catalogue.*

VERDIGREASE. *Vungālā pātchie* வங்காளபச்சை (Tam.)——— *Zungār* زنگار (Pers. & Duk.)———SUB ACETIS CUPRI.

This article is used, by the Mootchie men, in the preparation of a green pigment; it is also occasionally employed in some of the processes of dying.

VERMILLION. *See Mercury and its preparations, in the 2d Section of this Catalogue.*

VINEGAR, TODDY. *Khulloo Kādi* கள்ளுக்காடி (Tam.)

This article, like Lime juice, is used in the process of dying yellow.

U.

UMBRELLA. See articles, Caldera bush——Palmyra leaves——Palm, Umbrella bearing——Paak muttay.

UPUCUTI. *Upucuti* வுப்புக்குட்டி (Mal.)

Upucuti is the Malabar name of a bush common in Malayalum. It contains a juice, which is very tenacious, and is used by the Natives for sealing their letters.

W.

W.

WHITE WASHING. See articles employed in — Cocoanut water — Congie, rice — Gum Arabic, country — Jaydi munnu — Shidy munnu.

WOOD. The following is a list of the different kinds of Wood employed by the Tamool and Telingoo Carpenters (Tutchér) (Tam.) for various purposes.

I. SATIN WOOD. *Vummāray márum* வம்மறைமாரம் (TAM.) — *Billoo* (TEL.) — SWIETENIA CHLOROXYLON. ROXB.

This very beautiful wood, which is of a deep yellow colour, is common in Ceylon, where it is called *Borouth*; and is also a native of the Circar mountains. It is heavy, durable, and close grained, and a good deal resembles Box wood. It is employed in making handsome furniture.

II. TEAK WOOD. *Téké márum* தேக்குமாரம் (TAM.) — *Sāgoon* ساگون (HIND.) — *Jātti* (MALAY) — TECTONA GRANDIS. THUNB.

This valuable wood is employed for ship building, house building, making furniture of all kinds, &c. &c.

III. TRINKAMALY WOOD. *Trikānāmálay Cumbie* திருக்கணமலைக் கம்பை also *Shāvāndillay márum* (TAM.)

This is a most valuable wood for making bandy shafts, spokes of wheels, palankeens, &c.

IV. BLACK WOOD. *Cārin Towāray márum* கருந் தொறைமாரம் (TAM.) — *Vitti* (MAL.) — DALBERGIA LATIFOLIA. ROXB.

This valuable wood is much used (particularly in the Northern Circars, where it grows in abundance,) for making all sorts of household furniture.

V. RED WOOD. *Shém-márum* செம்மாரம் (TAM.) — *Rohunā* روہنا (HIND.) — *Soymido* (TEL.) — SWIETENIA FEBRIFUGA.

This is hard and durable, and is much used by the Natives in making pillars for Choultries, &c. &c. The bark is employed in the process of dying cotton of a dark lilac colour.

VI. JACK WOOD. *Peelā márum* பிலாமாரம் (TAM.) — ARTOCARPUS INTEGRIFOLIA. LIN.

This

This is a very beautiful wood, not unlike Mahogany, and is generally made into tables, cabinets, &c.

VII. INDIAN GUM ARABIC TREE WOOD. *Karrovelum márum* கருவேலமரம் (Tam.)——ACACIA ARABICA. Roxb.

The Natives consider this as a valuable wood for making bodies of bandies, bandy wheels, &c.

VIII. POPLAR LEAVED HIBISCUS WOOD. *Poovrsung márum* பூவரசமரம் (Tam.)——HIBISCUS POPULNEUS. Lin.

This is reckoned a valuable wood for making bodies of bandies, wheels, &c.

IX. VEKKALI WOOD. *Vékkāli márum* வெக்காலிமரம் (Tam.)

A serviceable, variegated, hard, close grained wood, employed by the Natives in house building, and also for making doors, windows, handles of instruments, &c, &c.

X. NAWEL WOOD. *Nāwel márum* நாவல்மரம் (Tam.)——CALYPTRANTHES CARYOPHYLLIFOLIA. Willd.

This is employed for the same purposes as the article immediately preceding. It is also made into cartridge frames, cots, &c.

XI. TANIKAI WOOD. *Tānikāi márum* தானிக்காய்மரம் (Tam.)——TERMINALIA BILIRICA. Roxb.

This is a large and valuable timber tree. The wood is employed for making *Catamarans*; it is also hollowed out into grain measures, &c.

XII. EBONY. *Achá márum* அச்சாமரம் (Tam.)——DIOSPYROS EBENASTER. Kœnig.

This very heavy, black wood grows in abundance in the Ganjam Circars, and in Berar; also on Ceylon, where it is called *Auge gaha*.

XIII. COUNTRY ALMOND TREE. *Nāt Vādum márum* நாட்வாதுமரம் (Tam.)——TERMINALIA CATAPPA. Lin.

This is reckoned a valuable wood by the Natives, who generally employ it in making *Pikotics*.

XIV.

XIV. JUJUB TREE. *Elándéi márum* இலந்தைமரம் (Tam.)——ZIZYPHUS JUJUBA, Lin.

This wood is used by the Natives for many common purposes: it is that usually employed for making sandals.

XV. TODACUTTIE WOOD. *Tcdàcuttie márum* தோதகத்திமரம் (Tam.)

This beautiful, hard, and compact wood, which is, in some parts of the country, called *Nookoomárum*, is occasionally employed for making escritoirs, cabinets, &c. &c.

XVI. LONG LEAVED BASSIA TREE. *Eloopéi márum* இலுப்பைமரம் (Tam.)————BASSIA LONGIFOLIA. Lin.

This is reckoned a useful wood in house building, and for making doors, windows, &c. &c.

XVII. MARGOSA TREE (OR INDIAN AZADIRACHTA). *Vaypum márum* வேப்பமரம் (Tam.)————MELIA AZADIRACHTA. Lin.

This is a very compact, durable wood, and is used for making bandy wheels, &c. &c.

XVIII. VAYNGIE WOOD. *Vayngie márum* வேங்கைமரம் (Tam.)————PTEROCARPUS BILOBUS. Banks.

This is reckoned by the Natives a very useful wood. It is of a reddish colour, and is employed in making doors and windows, and for other common purposes.

XIX. TAMARIND TREE. *Poollium márum* புளியமரம் (Tam.)——TAMARINDUS INDICA. Lin.

This wood is extremely compact and durable, and is used for such purposes as require these valuable qualities.

XX. OOROOPA WOOD. *Ooroopā* ഉരുപ്പാ (Mal.)———HOPEA DECANDRA. Buch.

Ooroopā is the Malayalum name of a tree which the Natives of that country prefer to Teak for building Ships, being more durable and close grained.

XXI.

XXI. MUNJENATIE WOOD. *Munjenātie márum* மஞ்சணத்திமரம் (Tam.)

This is used by the Natives for making doors, stocks to matchlocks, and for other purposes.

XXII. VAGHAY WOOD. *Vāghay márum* வாகைமரம் (Tam.)——MIMOSA FLEXUOSA. Rottl.

This is the Tamool name of a large tree, the wood of which is ~~black~~ brown, and is used for making bullock bandies, &c. &c.

XXIII. COCOANUT TREE. *Tennám márum* தென்னமரம் (Tam.)—COCOS NUCIFERA.

The wood of the Cocoanut tree, when of a proper age and well chosen, is very valuable; and is employed in house building; for making pillars, &c. &c.

XXIV. BANYAN TREE (A KIND OF). *Eechie márum* இச்சிமரம் (Tam.)——FICUS VIRENS. Lin.

This the Natives use for common purposes.

XXV. MOORKA TREE, OR MOOTCHIE WOOD. *Moorkā márum* முருக்கமரம் (Tam.)———ERYTHRINA INDICA. Willd.

This is also sometimes called by the Tamools *Kāliānā Moorkay*. It is the wood commonly used, by the Mootchie men, for making light boxes, scabbards, children's play things, &c. It is likewise employed in making rafts, and is hollowed out and made into canoes. The wood used for this purpose in upper Hindoostan is the *Bombax ceiba*.

XXVI. COTTON TREE. *Elávum márum* இலவமரம் (Tam.)——BOMBAX PENTANDRUM. Lin.

This is also a light wood, employed by the Mootchie men. It is likewise used for making rafts.

XXVII. ROSEBAY (OVAL LEAVED) TREE. *Véppālei márum* வெப்பாலைமரம்

பாலைமரம் (Tam.)——NERIUM ANTIDYSENTERICUM. Lin.

The wood of this tree is white, beautiful, and fine grained; and is made into cabinets and elegant furniture.

XXVIII. MIMOSA (IRON RUST COLOURED) TREE. *Vulvaylum márum* வெள்வேலமரம் (Tam.)———MIMOSA FERRUGINEA.

The wood of the *Mimosa Ferruginea* is much used by the Farmers, for making the common implements of husbandry.

XXIX. MARUDUM TREE. *Márudum márum* மருதமரம் (Tam.) ———TERMINALIA ALATA. Kœnig.

This tree often grows to a very large size. The wood of it is employed for long beams, in house building. In the northern parts of Canara it is used for making boats and canoes.

XXX. ANGELIE TREE. *Angelie márum* அஞ்ஞிலிமரம் also *Assā-nāpelā márum* (Tam.)——— ARTOCARPUS PUBESCENS. Willd.

This wood grows in Travancore, and is commonly used, in that country, for ship building. The bark of the tree is sometimes employed, in Canara, in preparing a brownish red dye.

XXXI. MORINDA (UMBELLATED) TREE. *Noonā márum* நுணாமரம் (Tam.)———MORINDA UMBELLATA. Lin.

The compact grained wood of this tree is of a beautiful yellowish colour, and is frequently made into chairs, &c. By rubbing it with a little fine Chunamb, the hue can be changed to a red.

XXXII. ARECA TREE. *Paák márum* பாக்குமரம் also *Cāmooghoo márum* (Tam.) ———*Penāng* (Sumatran)———ARECA CATECHU. Lin.

The wood of this tree is generally split up into rafters for the roofs of houses, and other such purposes.

XXXIII. SANDAL WOOD. *Shándánum márum* சந்தனமரம் (Tam.) ———SANTALUM ALBUM. Lin.

This is sometimes made into escritoirs and small boxes, &c. *See article Sandal wood, in the 1st Section of this Catalogue.*

XXXIV.

XXXIV. RED SAUNDERS WOOD. *Segápoo Shándánum márum* செகப்பு சந்தனமரம் (Tam.) ——— PTEROCARPUS SANTALINUS. Lin.

This is a large, good timber tree, fit for furniture.

XXXV. TUNA TREE. *Toon* طون (Hind.) ——— CEDRELA TOONA. Roxb.

Toon (1.) is the Hindoostanie name of a beautiful wood, common in the higher provinces; where it is made into furniture of all kinds, and is much admired for its close grain and beautiful colour, resembling the Mahogany.

XXXVI. SESSOO TREE. *Sessoo* سیسو (Hind.) ——— DALBERGIA ACUMINATA. Rottl.

Sessoo is the Hindoostanie name of a very valuable wood, which grows in Bahar, Oude, and Canara, and is employed for making the knees and frames of ships. In Canarese the name of the *Dalbergia Acuminata* is *Sissa*.

XXXVII. CHITTAGONG WOOD. *Chickrássá* چکراسا (Hind.)——— SWIETENIA CHICKRASSA.

This tree grows in abundance in the Chittagong woods, and is much esteemed by the Cabinet makers of Calcutta, as being little inferior to its congener, the *Swietenia Mahogani* (*Willd.*)

XXXVIII. SAUL WOOD. *Saul* سال (Hind.) ——— *Saj* (Arab.) ——— SHOREA ROBUSTA. Var.

Saul is the Hindoostanie name of a very valuable wood, commonly employed for the beams and inside planks of ships.

XXXIX. CALAMINDER WOOD. *Calaminder márum* காலேமந்த மரம் (Tam.) This

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(1.) *Dr. Fleming, in his "Catalogue of Indian medicinal plants and drugs," says, that the Hindoos use no part of this tree (Cedrela Toona) in medicine, but that an intelligent English Surgeon, now deceased, found the powder of the bark, and the extract made from it, very efficacious in the cure of fevers: he also experienced great advantage from the powder, applied externally, in the treatment of different kinds of Ulcers.*

We are told by Rumphius, that an infusion of the bark of this tree, with the addition of the root of the Acorus Calamus, *is prescribed by the Javanese as a remedy in fevers.*

This very beautiful wood is brought from Ceylon, where it is called by the Natives *Kaloumidivie*. Thunberg was inclined to believe that this was the true Ebony, but *Kœnig* afterwards discovered that to be a different tree.

XL. KADUMBAY WOOD. *Kádumbay márum* கடம்பைமரம் (TAM.)——NAUCLEA DADUGA. ROXB.

Kādumbay is, properly, the Cyngalese name of a very beautiful wood for furniture; sometimes (though rarely) brought to the sea ports of the lower provinces of the Peninsula, from Ceylon.

XLI. PALMYRA TREE. *Pānná márum* பனைமரம் (TAM.)——BORASSUS FLABELLIFORMIS. LIN.

There is a variety of this tree that is hard, close grained and dark coloured, and which is considered as a very valuable wood for house building and other purposes. It is generally brought from Jaffnapatam.

XLII. SMOOTH CRATÆVA TREE. *Māvilinghum márum* மாவிலிங்கமரம் (TAM.)——CRATÆVA TAPIA. LIN.

This tree grows to a very large size, and is used by the Natives for many common purposes.

XLIII. GUAVA TREE. *Coiā márum* கொய்யாமரம் (TAM.)——PSIDIUM PYRIFERUM. LIN.

The wood of this tree, from being extremely close grained, tough, and compact, is preferred for making wooden mallets, and other things required to stand hard knocks.

XLIV. PINNAY TREE. *Pinnay márum* புன்னைமரம் (TAM.)——CALOPHYLLUM INOPHYLLUM. LIN.

This most beautiful tree, which has been sometimes called the Alexandrian Laurel, grows to a considerable size on the Malabar coast, but is still a larger tree on the island of Balambangan (1.) and along the shores of *Banguey* and *Sampanmangio*, where it

(1) *It would appear, that trees of very great magnitude are found on this island and the adjacent main land of Borneo, well calculated for masts, &c. &c. The chief are, the celebrated* Poone *tree, (called by the Natives* Lawaun), *Teak, and the Camphor tree; the last of which grows to a most extraordinary length and thickness, and is straight withal. See Oriental Repertory. Vol, 2d, page 27.*

it has got the names of *Palo-Maria* and *Daneawn.* Mr. Dalrymple (1.) tells us, that no tree is superior to this for knees and crooked timber. It is also common in the Philippine islands; where the Natives prepare oil from the fruit of it, in the same manner as is done in Malabar. *See article Pinnay unnay, in the 3d Section of this Catalogue.*

XLV. WEAVER'S BEAM TREE. *Mucādie* ముక్కాడి (Tel.)——SCHREBERA SWIETENOIDES. Roxb.

Mucādie is the Telingoo name of a large timber tree, common in the mountainous parts of the Circars. The wood is of a grey colour, close grained, heavy, and durable, is not subject to crack or warp, and is much used in making looms.

XLVI. YEANGASHAW TREE. *Yeangāshāw* యెంగేశా (Tel.)——PTEROCARPUS MARSUPIUM. Roxb.

Yeangāshāw is the Telingoo name of a large tree, growing in the mountainous parts of the Circars. The wood is of a yellowish orange colour, is very hard and durable, yet not heavy.

XLVII. YERRAGADA TREE. *Yérrāgādā* ఇర్రగాడ (Tel.)——DIOSPYROS MONTANA. Roxb.

Yérrāgādā is the Telingoo name of a middle sized tree, the timber of which, Dr. Roxburgh (2.) informs us, is hard and durable, and is variegated with dark and white coloured veins.

XLVIII. BOTA CADAMIE TREE. *Botā Cādāmie* బోట్టుకడామి (Tel.)——NAUCLEA PARVIFLORA. Roxb.

Botā cādāmie is the Telingoo name of a large tree, a native of the Coromandel coast. The wood of it, by Dr. Roxburgh's account, is of a light chesnut colour, firm and close grained; but soon rots if allowed to get wet.

XLIX. CONDA TANGHEROO TREE. *Condā Tānghéroo* కొండతంగేడు (Tel.)——MIMOSA-XYLOCARPA. Roxb.

Condā

(1.) *See Oriental Repertory, Vol. 2d, page 18.*

(2.) *See his splendid and scientific work entitled "Plants of the Coromandel Coast."*

Condā Tānghéree is the Telingoo name of a very large species of Mimosa, which grows in the mountainous tracts of the Circars. The wood is of a chocolate colour towards the centre, and is much esteemed by the Natives, from being hard and tough.

L. DADUGA TREE. *Dādugā* దాదుగ (TEL.) —— NAUCLEA CORDIFOLIA. ROXB.

Dādugā is the Telingoo name of a large tree, common in the mountainous parts of the Coromandel coast. The wood is extremely beautiful, resembling that of the Box-tree, but lighter.

LI. RUSTY SOAPNUT TREE. *Ishy-rāshy* ఇషిరాషి (TEL.) —— SAPINDUS RUBIGINOSA. LIN.

Ishy-rāshy is the Telingoo name of a large timber tree, which grows in the mountainous tracts of the Circars. The wood is very useful for a great variety of purposes; being straight, strong, and durable.

LII. AREOLATED ERYTHROXYLON. *Tévádārum márum* தேவதாரமரம் (TAM. AND CAN.) —— ERYTHROXYLON AREOLATUM. LIN.

The wood of this small tree is so fragrant, that the inhabitants of Mysore use it instead of Sandal wood.

LIII. DINDUGA TREE. *Baylā Nāvá márum* பெளாநாவமரம் (TAM.) —— *Dinduga* (CAN.) —— ANDERSONIA PANCHMOUN. ROXB.

This large and valuable tree grows in Wynade.

LIV. CARUNGALI TREE. *Cārungāli márum* கருங்காலிமரம் (TAM.) —— MIMOSA SUNDRA. ROXB.

This is the tree, with the dark wood of which the Natives often make the large pestles with which they beat rice, to remove the husk; it is tough and durable.

LV. CUSSUM TREE. *Cussum* ಕಸಮ (CAN.) —— SHAGUDA. BUCH.

This tree is employed for making cylinders of sugar mills.

WOOL,

WOOL, SHEEP'S. *Curumbay Aatoo myre* குரும்பையாட்டு மயிர் (TAM.)——*Dumbéké bawl* دنبےکی بال (DUK.)——*Ventā Ventricāloo* (TEL.)

It is only in certain districts of lower India, that Sheep, bearing wool, are met with; such as in Mysore and Coimbatore. In other parts of the country, these useful animals are covered with a sort of shaggy hair, somewhat resembling that of Goats. It is made into coarse blankets and carpets.

WOTAY KOROSHANUM. *Wotay Koroshánum* வொட்டைக்கோரோசனம் (TAM.)——*Wontay Korōshnám* (TEL.)

This is a bright yellow, biliary concretion, found in the gall bladder of certain camels. It is highly prized, as a beautiful yellow paint, but is very expensive.

Y.

YERCUM SHRUB, (GIGANTIC SWALLOW WORT,) MILKY JUICE OF. *Yercum pawl* யெருக்கம்பால் (TAM.)——ASCLEPIAS GIGANTEA. LIN.

This milky juice is used by the Chucklers, in conjunction with Lac, in the process of dying leather red. The plant itself, with its light coloured, downy, succulent leaves, is employed, in Mysore, in tanning leather. With the powdered flowers, the Natives sometimes adulterate Safflower.

YERCUM SHRUB, (GIGANTIC SWALLOW WORT) NAR OF. *Yercā nār* யெருக்கநார் (TAM.)——ASCLEPIAS GIGANTEA.

With this fine, white nar (which is obtained from the tough stringy fibres of the Yercum shrub,) a strong and useful kind of cordage is made, particularly well suited for making fishing lines, bow-strings and fishing nets; with which nets, when old, country paper, of a superior quality, is prepared.

For the different names of the Yercum Shrub in the languages of India, See article Yercum vayr, in the 3d Section of this Catalogue.

CATALOGUE II.

Agriculturist's Nomenclature;

BEING

A

COPIOUS LIST

OF

EDIBLE VEGETABLE

PRODUCTIONS

OF

HINDOOSTAN,

AND

CONSISTING OF

SEVEN SECTIONS,

Agriculturist's Nomenclature.

IN THIS CATALOGUE THE ARTICLES ARE ARRANGED ALPHABETICALLY, ACCORDING TO THEIR TAMOOL NAMES. THE SANSCRIT APPELLATION OF THE PLANT IS PLACED AFTER THE BOTANICAL ONE.

SECTION I.

CORNS AND SMALL GRAINS,

Adypilloo Arisee அடிப்பில்லு அரிசி (TAM.)

This grain I have never seen growing : it is found in uncultivated tracts of the Southern parts of the Peninsula, and is said to be eaten only in times of great scarcity.

Āmálay ārisee ஆமணை அரிசி (TAM.)

This small grain is never brought to market, nor have I ever seen it growing : it is said to be met with in the Ramnad country, and to be eaten by the poor only, in times of scarcity.

Arisee அரிசி (TAM.)——*Chāwul* چاول (HIND. AND DUK.)——*Beeum* (TEL.)——*Bréss* (MALAY)——RICE.——ORYZA SATIVA; LIN.——*Tándeolā* (SANS.)

Bārlee Arisee பார்லி அரிசி (TAM.)——*Jāv* (GUZ.)——*Jow* جو (PERS. HIND. AND DUK.)——BARLEY.——HORDEUM DISTICHON, LIN.

This appears to be indigenons in the upper provinces of Hindoostan.

Chāmay சாமை (TAM. AND CAN.)——*Sāvāunh* ساوان (DUK.)——*Shāmākh* (ARAB.)——*Sámáloo* (TEL.)——MILLET.——PANICUM MILIACEUM. LIN.——*Shámākā* (SANS.) This

This grain is much used, in these provinces, by the native inhabitants, who make it into cakes. It is the *Milho miũdo* of the Portuguese (1.) of Europe, in whose country it grows in abundance, as well as in Spain.

Cholum சோளம் (TAM.)———*Juvār* (GUZ.)———*Jārie* جاري (DUK.)———*Jooār* (HIND.)———*Chōvēlā* (MAL.)———*Jolāh* (CAN.)——*Zonāloo* (TEL.)———GREAT MILLET.———HOLCUS SACCHARATUS, LIN.—— ——*Zoornā* (SANS.)

A valuable grain, much eaten in many parts of India, particularly in those provinces where Rice is comparatively scarce: it is made into cakes, or a kind of porridge. Niebuhr, (2.) in his "Travels in Arabia," speaks of it is as common in that country, where it is termed *Dourra*; and, by Sonnini's (3.) account, it has the same name in Egypt.

Coorayélloo கூரொள்ளு (TAM.)———*Tāl* (GUZ.)———*Bāreek till* باريك تل (DUK.)———*Neowoloo* (TEL.)———*Wull Ellu* (CAN.)——— GINGILIE SEED.———SESAMUM ORIENTALE, LIN.——— —*Tēlā* (SANS.) ————*Benjām* (SUMATRAN.)

This small seed, previously to being eaten, is toasted; it is afterwards pounded, and mixed with sugar.

Cumboo கம்பு (TAM.)———*Bājāri* (GUZ.)———*Bāajérā* باجرا (HIND. AND DUK.)———*Muttāree* (MAL.)———*Sujilloo* (TEL.)———HOLCUS SPICATUS. LIN.———*Cunghoo* (SANS.)

This grain is reckoned more delicate and of a less heating nature than Cholum: like it, it is made into cakes and porridge.

Mr. Park, in his Travels in Africa, informs us, that the Natives of some parts of that country prepare from this grain a kind of Malt, which they use for making Beer.

Godumbay ārisee கோதுமையரிசி (TAM.)———*Gāwn* (GUZ.)——
——*Géung* گيهون (DUK.)———*Godoomāloo* (TEL.)———*Gēndoom* (MALAY)
———WHEAT.———TRITICUM. LIN.

This is now cultivated, with success, in many parts of our Indian dominions.

Kādācunny

(1.) *See Link's Travels in Portugal, page* 313.
(2.) *See his Travels, Vol. 2d, page* 342.
(3.) *See his Travels in Egypt, page* 206, *English translation.*

Kādācunny காடைக்கண்ணி (TAM.)——PANICUM MILIACEUM, VAR.

This is a species of Millet, small, and not very nutritious.

Kaywur கேழ்வரகு (TAM.)——*Rāggy* راگي (DUK. AND CAN.)——*Támidáloo* (TEL.)————*Mootaumy* (MAL.)————*Munrwee* (HINDOOIE)————*Tsjétti pullu* (HORT. MAL.)——NATCHENNY.——CYNOSURUS CORACANUS. LIN.————*Rājikā* (SANS.)

This very useful grain is called, in Tinnevelly, *Cāpā*, and, in some parts of the higher provinces of Hindoostan, *Murhā* and *Maud*. It is of a cooling nature, and is much eaten by the common people.

A fermented liquor is prepared from it, called *Bejāk*, chiefly drunk in the Mahratta countries.

Koodraywālie chāmay குதிரைவாலிச்சாமை (TAM.)——*Luptā* لپتا (HINDOOIE)————PANICUM SEMIVERTICILLATUM. ROTTL.

This is an inferior grain to several of those hitherto mentioned, and is eaten by the poor people in the districts in which it is cultivated; such as Coimbatore, and other dry grain countries.

Moonghill ārisee மூங்கிலரிசி (TAM.)——*Bāns ké chāwul* بانس كي چاول (DUK.)——*Vedoorco Beeum* (TEL.)——BAMBOO SEED.——BAMBUSA ARUNDINACEA. SCHREB.——*Vaynoo* (SANS.)

This is generally eaten boiled with milk; or, with animal food, spices, salt and water, it is made into broth.

Mukkā cholum மக்காச்சோளம் (TAM.)——*Mukkā Jārie* مکا جاري (DUK.)————*Mokkā Zonáloo* (TEL.)——*Bhootāh* (HIND.)————*Jāggon* (MALAY)——INDIAN CORN.——ZEA MAYS. LIN.————*Yávánalā* (SANS.)

This is generally boiled or toasted before it is eaten; but it is not much prized by those who can afford to buy other grains.

Névéry vudloo నివ్వరి వడ్లు (TEL.)——*Neevārām* (TAM.)——*Neevārā* (SANS.)

This

This grain, which I have never been able to see, grows wild, I understand, in wet situations, in the Northern Circars, and is eaten by the poor.

Páni Wārroogoo பனிவரகு (Tam.) —— PASPALUM PILOSUM. Roxb.

This is a grain cultivated in Coimbatore, where it is eaten by the poor.

Tennay தினை (Tam.) —— *Kāng* (Guz.) —— *Rāulāw* رالا (Duk.) —— *Cungnie* (Hindooie) —— *Nāvonay* (Can.) —— *Nāvāriā* (Mal.) —— *Corāloo* (Tel.) —— *Dokhn* (Arab.) —— *Tennā* (Hort Mal.) —— *Arzun* (Pers.) —— ITALIAN PANICLE. —— PANICUM ITALICUM. Lin. —— *Prayingoo* (Sans.)

This very delicious grain is much prized by the native Indians, who make cakes of it, and also prepare it as porridge. For the purposes of pastry it is very little inferior to Wheat, and, when boiled with milk, forms a light and pleasant meal for invalids.

This article grows in abundance in the Southern parts of Europe, particularly in Portugal, where it is termed *Milho Painco.*

Wārroogoo வரகு (Tam.) —— *Kodorow* کودرو (Duk.) —— *Arikéhloo* (Tel.) —— *Hárákāh* (Can.) —— *Kodow* (Hind.) —— *Khodrā* (Guzzerattie) —— PASPALUM FRUMENTACEUM. Lin. —— *Kodrāváhā* (Sans.)

This small, valuable grain tastes something like Rice, and is prepared in the same way by the Indians. There is a variety of it, called in Tamools *Sérrookee Wārroogoo,* and in Telingoo, *Tikkā Arikéhloo,* which, if not dressed in a particular manner, is said to produce Vertigo, Nausea, and other unpleasant symptoms. Dr. D. White, of Bombay, writes me, that this variety is called in Guzerattie, *Ményā,* which, he naturally supposes, is taken from the Sanscrit word *Mānā,* signifying "causing Phrensy."

Yāvy யாவை (Tam.) —— *Yāvayloo* (Tel.) —— *Yévā* (Sans.)

This grain grows in some of the more Northern provinces, and has an appearance something like that of blighted Wheat: it is not very valuable.

SECTION II.

FRUITS, BERRIES, AND NUTS.

AS MAY NATURALLY BE SUPPOSED, MANY OF THE FRUITS IN SO NUMEROUS A LIST MUST BE OF AN INFERIOR QUALITY. THESE GROW IN THE WOODS AND JUNGLES, AND ARE EATEN BY THE COMMON PEOPLE.

Aalee pundoo ఆళిపండు (TEL.)———MEMECYLON EDULE. ROXB.

Aulee pundoo is the Telingoo name of a berry which grows upon a small bush, common in most jungles on the Coromandel coast: it has much pulp of a bluish colour, and is of an astringent quality.

Alay-gārā அலேகாரை (CAN.)———CITRINE MYROBOLAN.——MYROBOLANUS CITRINA.

This fruit grows in Canara: it is not much prized, and is generally made into pickle.

Alingie pullum அழிஞ்சிப்பழம் (TAM.)———*Oodcoghā pundoo* (TEL.)———ALANGIUM DECAPETALUM. VAHL.———*Ankolā* (SANS.)

This fruit grows in the woods, and is eaten by the poor people.

Ambálám ஆம்பழம் (HORT. MAL.)———SPONDIAS MYROBOLAN? SIR WILLIAM JONES.———*Amrátācā* (SANS.)

Ambálám is the Malayalum name of a tree, which, Rheede informs us, is a variety of the *Cāt Ambálám* (Spondias Mangifera) or *Caat Maam pullum* (Wild Mango) of the Tamools. The fruit, when fully ripe, is of a pale yellow colour, of a pleasant flavor, but a little too acid. Sir W. Jones tells us, that, in upper Hindoostan, it is used in Cookery. See Asiatic Researches, Vol. IV, page 284.

Anāsee pullum அனாசிப்பழம் (TAM.)———*Anánās* اناناس (DUK. AND MALAY)———*Ununnās* (ARAB.)———*Koidā cheekā* (MAL.)———PINE APPLE.———BROMELIA ANANAS. LIN.

This fine fruit grows in great abundance in these provinces, though it appears to be chiefly cultivated by the European inhabitants. There

There is something in the juice of a pine apple, (however grateful to the taste), which disagrees with some people; producing Cholera. The fruit ought never to be given to young children.

Arnéllie pullum அருநெல்லிப்பழம் (Tam.) ——— *Urfālayoorie* هرفاليوري (Duk.) ——— *Cherāmbolā* (Portuguese) ——— *Chérémin* (Malay) ——— *Hurphārewree* (Hindooie) ——— CHILLIMILLIE. ——— CICCA DISTICHA. Lin.

This is a roundish, acid fruit, about the size of a large Marble; and is the produce of a tree of the class *Monoecia* and order *Tetrandria*. It makes a good tart.

Attie pullum அத்திப்பழம் (Tam.) ——— *Guller* گولر (Duk.) ——— *Maydipundoo* (Tel.) ——— COUNTRY FIG. ——— FICUS RACEMOSA. Lin. ——— *Oodumburrā* (Sans.)

This species of fig is of an inferior quality, and is only eaten by the poor.

Bilimbie pullum வெலிம்பிப்பழம் (Tam.) ——— *Belumboo* بلمبو (Duk.) ——— *Blimbingbooloo* (Malay) ——— *Bessee* (Sumatran) ——— BILIMBIE. ——— AVERRHOA BILIMBI. Lin.

This is a pleasant tasted, but rather too acid fruit. It is commonly made into pickle or preserve.

Caat Moam pullum காட்டுமாம்பழம் (Tam.) ——— *Junglie Aam* جنگلي آم (Duk.) ——— *Adivie Māmédie pundoo* (Tel.) ——— *Condondong* (Rumph.) ——— *Cāt Ambálám* (Hort. Mal.) ——— WILD MANGO. ——— SPONDIAS MANGIFERA. Lin. ——— *Cānānā Amrā* (Sans.)

This fruit has got its name from its resemblance to a Mango. It is harsh, and little deserving of notice. Rheede informs us, that, on the Malabar coast, the root of the tree is considered as emmenagogue; that the bark is supposed to be of use in Dysenteric affections, and that a decoction of the wood is serviceable in Gonorrhœa.

Cānrew pundoo కానరేవుపండు (Tel.) ——— FLACOURTIA SEPIARIA. Roxb. ——— *Sāmlā* (Sans.)

Cānrew pundoo is the Telingoo name of a not unpleasant tasted, small fruit, which grows on a thorny, shrubby plant, found in the most uncultivated parts of the Coromandel coast. The Tamool appellation of this fruit is *Sottay clā pullum*; in Dukhanie it is called *Jootay kāroonday*.

Cāpie cottay காப்பிக்கொட்டை (TAM.) ———— *Boond* بوند (DUK.) ———— *Bun* (ARAB.) ———— *Cāwā* (MALAY) ———— COFFEE. ———— COFFEA ARABICA. LIN.

Coffee is now produced in the Southern parts of the Indian Peninsula, of a quality equal to any that grows in Arabia.

Cāray pullum காரைப்பழம் (TAM.) ——— *Kāray ka pull* كاري كا پهل (DUK.) ———— *Bālusoo pundoo* (TEL.) ———— FRUIT OF THE THORNY CARAY. ———— WEBERA TETRANDRA. WILLD. ———— *Nāgā Bullā* (SANS.)

This fruit is the produce of a thorny bush, found growing in waste lands; and is eaten by the common people.

Chucān pullum சுக்கான்பழம் (TAM.) ———— *Boodāmā pundoo* (TEL.) BRYONIA. SPEC. ———— *Gotoombā* (SANS.)

This fruit grows in the woods; it is of an inferior order, and is only eaten by the common people.

Coia pullum கொய்யாப்பழம் (TAM.) ——— *Jāmb* جام (DUK.) ———— *Goiā pundoo* (TEL.) ———— *Perā cay* (MAL.) ———— GUAVA. ———— PSIDIUM PYRIFERUM. LIN. ———— *Utchelā* (SANS.)

This is one of the finest Indian fruits; and is generally preferred fresh from the tree, in the morning early; as the heat of the day is supposed to injure its flavor.

Comuttie mādālum pullum கொம்மட்டி மாதளம்பழம் (TAM.) ———— *Turenj* ترنج (PERS. AND DUK.) ———— *Mādipālā* (TEL.) ———— *Utrej* (ARAB.) ———— *Lémon Sussu* (MALAY) ———— CITRON. ———— CITRUS MED: VAR. ———— *Mātooloongā* (SANS.)

Conchie pullum கொஞ்சிப்பழம் (TAM.) ———— *Gonjee pull* گونجي پهل (DUK.) ———— LIMONIA PENTAPHYLLA. LIN.

This is a smooth, roundish, red fruit, about the size of a cherry. It is not held in much estimation, but is eaten by the common people.

Cumblie pullum கம்பிளிப்பழம் (TAM.) ———— *Toot* توت (DUK.) —

Bābésārān

——— *Bābésārān* (Malay) ——— MULBERRY. ——— MORUS INDICA. Willd.

This small Indian Mulberry, which is found in abundanse in these provinces, is a delightful fruit, and is considered by the Natives as cooling and aperient.

Dubbákāi pullum துப்பாக்காய்ப்பழம் (Tam.) ——— *Dubbā pundoo* (Tel.) ——— CITRUS AURANTIUM. Var.

The Dubbákāi is a large, coarse, and rather austere fruit, of the orange kind, very common in the Northern Circars.

Eetchum pullum ஈச்சம்பழம் (Tam.) ——— *Sundooloy kā pull* سندولی کا پھل (Duk.) ——— *Eeintā pundoo* (Tel.) ——— WILD DATE. ——— ELATE SYLVESTRIS. Lin. ——— *Pārocshākā* (Sans.)

This, when ripe, is a small, oval shaped, dark coloured fruit. It is sweetish, but is not held in much estimation.

Elándéi pullum இலந்தைப்பழம் (Tam.) ——— *Boyr kā pull* بیر کا پھل (Duk.) ——— *Régoopundoo* (Tel.) ——— JUJUBES. ——— ZIZYPHUS JUJUBA. Lin. ——— *Budderie* (Sans.) ——— *Unāb* (Arab.)

This is a pleasant tasted, reddish coloured fruit, about the size of a large olive, but round. It grows in the woods, and is the produce of a tree of the class *Pentandria* and order *Monogynia*.

Elimitchum pullum எலுமிச்சம்பழம் (Tam.) ——— *Neemboo* نیمو (Hind. and Duk.) ——— *Lémōn* (Arab.) ——— *Jéroōc* (Malay) ——— *Némmā pundoo* (Tel.) ——— LEMON. ——— CITRUS AURANTIUM. Var. ——— *Jāmbirā* (Sans.)

Aghastier, in his " *Padaurtâsindāumānie*," (A treatise on the qualities of Aliments), says a great deal in praise of this fruit ; particularizing its virtues in putting a stop to bilious vomitings, and its good effects in maniacal cases. It is much used by the Natives, in making sherbet ; and is termed *Chérroo Nārrānge* in Malayalum.

Erumbélie pullum இரும்பிலிப்பழம் (Tam.) ——— *Erumbélie kā pull* ایرمبلی کا پھل (Duk.) ——— ERUMBELIE. ——— FERREOLA BUXIFOLIA. Roxb.

This fruit is the produce of a low growing tree. It is pleasant to the taste, and is well known over all the lower provinces of India. *Fulsā*

Fulsā pullum பல்ஸாப்பழம் (TAM.)———*Fulsā* فالسه (HIND.)——
——GREWIA ASIATICA. LIN.

Fulsā is, properly, an Hindoostanie word, but is also used by the Tamools: it is the name of a small, pleasant, sub-acid fruit, of a handsome bush; and is much prized by the Mahometans, who prescribe it to cool the habit in Fevers.

Gowry pull گوری پهل (HIND.)——— BRAMBLE-BERRY (SPEC. OF)—
——— RUBUS INDICUS. ROTTL.

Gowry pull is the Hindoostanie name of a species of Bramble-berry, common amongst the woods betwixt *Hurdwar* and *Sirinagur*: it also grows plentifully in Mysore and Wynade, but I know not the Canarese name of it.

Jumboonāwel pullum ஜம்புநாவல்பழம் (TAM.)————*Ghoolābijām* گولابی جام (DUK.)——— *Jémboonéredie pundoo* (TEL.) ———*Jāmb* (HIND. AND MAL.)————*Tāmbo* (CYNG.)———*Goolāb-jāmun* (PERS.)——— ROSE APPLE.————EUGENIA JAMBOS. LIN.————*Raja Jémboo* (SANS.)

This fruit is not much esteemed, and has got its English name from smelling like a rose.

Jumboo Mālāca pullum ஜம்புமலாக்காப்பழம் (TAM.)———
Nāmbāll pāio (MAL.)————JAMBO MALACCA.————EUGENIA MALACCENSIS. LIN.

The tree which bears this fruit was first brought to India from Malacca. It is of the class *Icosandria* and order *Monogynia*. The produce somewhat resembles a pear in shape, is pleasant to the taste, and is reckoned very wholesome.

Kodimoondrie pullum கொடிமுந்திரிப்பழம் (TAM.)———*Ungoor* انگور (PERS. AND DUK.)————*Anūb* (ARAB.)————*Dākh* (HIND.)———
Drāchā pundoo (TEL.)————*Booā-āngoor* (MALAY)———— GRAPE.————
VITIS VINIFERA. LIN.————*Drāchā* (SANS.)

This fruit is also sometimes called *Dividātsi pullum* in Tamools. *See article Grape, in Catalogue 1st, Section 1st.*

Kolinjie pullum கொளிஞ்சிப்பழம் (TAM.)————*Nāringhie* نارنگی
(DUK.) ———*Kichidie pundoo* (TEL.) ———*Mādrā Nārrānge* (MAL.)————
Jéroec Mānis (MALAY)————*Kounlā* (HIND.)———— ORANGE.———— CITRUS AURANTIUM. LIN.————*Swādoo Nāringā* (SANS.)

This

This fruit (of which there are various sorts) is in high estimation amongst the Tamool Medical Practitioners, who suppose that it purifies the blood, improves the appetite, and cures Catarrh.

Koorkā poollie கொறுக்காப்புளி (Tam. and Mal.)——*Wontay* (Can.)——*Vélāitie Umlie* ولایتی املی (Duk.)——*Wodā Chintākāiā* (Tel.)——KOORKA POOLLIE.——GARCINIA CAMBOGIA. Willd. —— *Rācta Shrāvā* (Sans.)

This is a pleasant tasted, though acid, fruit, about the size of a small orange. It is used by the inhabitants of Malayalum and Ceylon, for the same purposes that Tamarinds are on the Coromandel coast. *See article Gamboge in Catalogue 1st, Section 1st.*

Maam pullum மாம்பழம் (Tam.)——*Aam* آم (Duk.)——*Māmédie pundoo* (Tel.)——*Māngā* (Mal.)——*Ampullum* (Malay)—— MANGO.——MANGIFERA INDICA. Lin.——*Amra* (Sans.)

Of this fruit there is a great variety in India. Two of the most esteemed sorts are, the *Alphonso* and the *Massagong*. The practice of engrafting the Mango, as first introduced at Madras, some years ago, by the late Doctor James Anderson, and since so happily followed up by Mr. Andrews and others, has improved it in so great a degree, as to have gained it, and, perhaps, justly, the title of "The finest of all fruits."

Rumphius is of opinion, that Mangoes heat the blood, and produce exanthematous affections. Vide Rumphius, Tom. 1. Cap. XXI. pag. 95.

Mādálum pullum மாதளம்பழம் (Tam.)——*Anaar* انار (Pers. Hind. & Duk.)——*Rānā* (Arab.)——*Délémā* (Malay)——*Dādimā pundoo* (Tel.)——*Rumom pāio* (Mal.)——POMEGRANATE.——PUNICA GRANATUM. Lin.——*Dārim* (Sans.)

This is cooling and aperient, and is extremely grateful to the taste when eaten during the hot fit of Remittent fever.

Mághédám pullum மகிழம்பழம் (Tam.)——*Bolsárika pull* بولسریکا پھل (Duk.)——*Peghādā pundoo* (Tel.)——*Mulsāri* (Hind.) ——MIMUSOPS ELENGI. Lin.——*Bāculā* (Sans.)

This fruit is eaten by the poor people. The tree itself is occasionally cultivated on account of its beauty, and fragrant smelling flowers. It is of the class *Octandria* and order *Monogynia*.

Rheede tells us, that the water distilled from the flowers is of use in Melancholia. Vide Hort. Mal. Par. 1. pag. 34.

Málay Chucān pullum மலைச்சக்கரைப்பழம் (Tam.)——*Péddā Boo-*

dāma

dāma pundoo (TEL.) ——— BRYONIA. SPEC. ——— *Gceri Gotoombā* (SANS.)

Málay Poollie pullum மலைபுளியம்பழம் (TAM.) ——— YELLOW MANGOSTEEN. ——— XANTHOCHYMUS. ROXB.

I met with this fruit at Quilon, where I was told that it was brought from the distant woods. It is in appearance like a Mango, but flatter; and two or three large seeds (or stones) are contained in each, somewhat resembling Jack stones. The fruit (1.) itself has an acid, but pleasant taste, and, when cut, there exudes a yellow juice, like liquid Gamboge. It appeared to be very little known to the European inhabitants of Travancore. They have, on the Malabar coast, a variety of the real Mangosteen *(Garcinia Mangosteena)*; it is, however, very inferior to that of the Eastern islands, and affords a yellow gum-resin, which is not soluble in water.

Málay Tayngā மலைதேங்கா (TAM.) ——— HILL COCOANUT. ——— STERCULIA FOLIIS DIGITATIS.

The edible seeds of this plant are eaten by the poor; and are contained in follicles; each of which is nearly as large as two hands joined.

Molām pullum மொலாம்பழம் (TAM.) ——— *Khirboozá* خربوزه (HIND. AND DUK.) ——— *Khirboozéh* (PERS.) ——— *Beteekh* (ARAB.) ——— *Baku coy* (MAL.) ——— *Lábo frángee* (MALAY) ——— MELON. ——— CUCUMIS MELO.

Moondrie pullum முந்திரிப்பழம் (TAM.) ——— *Cājoo* کاجو (DUK.) *Moontā māmédie pundoo* (TEL.) ——— *Cādju* (MALAY) ——— *Peitiea Mānjo* (MAL.) ——— *Jāmboo eerong* (SUMATRAN) ——— CUSHOO APPLE. ——— ANACARDIUM OCCIDENTALE. LIN. ——— *Beejārā Sālā* (SANS.)

This fruit seldom appears at the tables of Europeans in India. It is very succulent; and is considered by the Natives as possessing a peculiar cooling quality. The tree is the *Kāpā Māvā* of the Hortus Malabaricus; in which Rheede tells us, that the juice of the fruit is supposed to be of use in Diarrhœa and to cure Diabetes. *Vide Hort. Mal. Par.* 3, *pag.* 67.

Moondrie cottay முந்திரிக்கொட்டை (TAM.) ——— *Cājooké ghootlie* کاجوکي گوٹلي (DUK.) ——— *Moontāmāmédie ghénzāloo* (TEL.) ———

CUSHOO

(1.) *Since writing the above article, I have learnt from Mr. Dyer, Garrison Surgeon of Tellicherry, that Dr. Roxburgh, in a letter to him, says, " this yellow Mangosteen forms a new genus, which may be called Xanthochymus."*

CUSHOO NUT.——ANACARDIUM OCCIDENTALE.——*Beejārā Sālā* (Sans.)

These nuts grow at the end of the Cushoo apples, and, when roasted, are very palatable and wholesome.

Rheede, in his " Hortus Malabaricus," tells us, that the nuts, slightly toasted, are supposed to excite venery, strengthen the stomach, and afford relief in cases of vomiting and nausea.

Munnā Tákālie pullum மணத்தக்காளிப்பழம் (Tam.)——*Cāmmunie* کامونی (Duk.)——*Cānchie pundoo* (Tel.)——*Mackoey* (Hind.)——*Rubā Turbuc* (Pers.)——*Anubussāléb* (Arab.)——FOX GRAPE.——SOLANUM NIGRUM. var.——*Kākā Māchie* (Sans.)

This is the small, black, berry of a low growing species of Nightshade; which, although it has been reckoned poisonous, in Europe, is eaten by the Native Indians, and, as far as I can learn, with impunity. It is sweetish, but not very palatable.

Murucculu pullum முசுக்குலுப்பழம் (Tam.)——CHIRONGIA GLABRA. Buch.

This fruit, Dr. Buchanan tells us, is eaten in Mysore; but I believe that it is not much esteemed.

Nārroovālley pullum நறுவலிப்பழம் (Tam.)——*Gondnee* گوندنی (Duk.)——*Lāsorā* (Hindooie)——CORDIA OBLIQUA. Willd.——*Séloo* (Sans.)

This is the small, round, reddish coloured, pleasant tasted, but glutinous, fruit of a large, handsome tree, common in the lower provinces of India.

Nāt-Vādomcottay நாட்டுவாதமைக்கொட்டை (Tam.)——*Bādāmie Hindēē* بادام هندي (Duk.)——*Vādomvittiloo* (Tel.)——COUNTRY ALMOND.——TERMINALIA CATAPPA. Lin.——*Hinghoodie* (Sans.)

This has got the appellation of *Country Almond,* in India, from its resemblance to the Persian fruit of that name, in taste, and appearance; though it has, perhaps, more the flavor of an English filbert. It is the produce of a very large, and certainly one of the most beautiful trees in the world. The tree is the *Adāmārām* of the Hortus Malabaricus: the Malays call it *Catappa.*

Nellie pullum நெல்லிப்பழம் (Tam.)——*Aoonlā kā pull* آونلا کا پهل (Duk.)

(Duk.) ——— *Amluj* (Arab.) ——— *Amulēh* (Pers.) ——— *Aunwerā* (Hind.) ——— *Wooshcrikāia* (Tel.) ——— EMBLIC MYROBOLAN. ——— PHYLLANTHUS EMBLICA. Lin.

See article Myrobolan, Emblic, in Catalogue 1st, Section 1st.

Neelhā tālie pullum நொலிதாலிப்பழம் (Tam.) ——— *Nuli Tāli* (Hort. Mal.) ——— ANTIDESMA ALEXITERIA. Lin.

This is a pleasant tasted, reddish coloured fruit, said to be prized, on the Malabar coast, for its cooling qualities.

Nāwēl pullum நாவற்பழம் (Tam.) ——— *Jāmoon kā pull* جامون کا پھل (Duk.) ——— *Neredie pundoo* (Tel.) ——— NUWEL FRUIT. ——— CALYPTRANTHES CARYOPHYLLIFOLIA. Swartz. ——— *Kākā Jemboo* (Sans.)

This fruit, when ripe, is of a very dark purple colour, and about the size of a large cherry. In taste it somewhat resembles the sloe, but is much sweeter.

Pālay pullum பாலைப்பழம் (Tam.) ——— *Keernie ka pull* کھیرنی کا پھل (Duk.) ——— *Pala pundoo* (Tel.) ——— MIMUSOPS HEXANDRA. Roxb. ——— *Checrie* (Sans.)

This is the olive-shaped, reddish coloured fruit of a very large tree. It is eaten (but not much sought after) by the poor, and grows in the woods of the Northern Circars.

Pánnam pullum பனம்பழம் (Tam.) ——— *Tār pull* تاڑ پھل (Duk.) ——— *Tātie pundoo* (Tel.) ——— *Booā Lontār* (Malay) ——— PALMYRA FRUIT. ——— BORASSUS FLABELLIFORMIS. Lin. ——— *Tālā* (Sans.)

This fruit is in no great estimation. When half grown, it contains a fresh tasted, gelatinous pulp, which is cooling, and by no means unpalatable, and is called by the Tamools *Noonghoo.*

Papara poollie pullum பாபரப்புளியம்பழம் (Tam.) ——— *Bomnie Umlie* بہئی املی (Duk.) ——— ETHIOPIAN SOUR GOURD. ——— ADANSONIA DIGITATA. Lin.

This is a pleasant enough tasted, though acid, fruit; the pulp of which requires to be eaten with sugar. It is the produce of a very large tree, of the class *Monadelphia* and order *Polyandria.*

Payr

Payr-Eetchum pullum பேரீச்சம்பழம் (TAM.)——*Paynd K'hujoor* پینڈ کھجور (DUK.)——*Cārjoorā pundoo* (TEL.)——*Témr* (ARAB.)——*Khurmá* (PERS.)——*Kehjoor* (HIND.)——*Choormā* (MALAY)——DATE.——PHŒNIX DACTYLIFERA. LIN.——*Cārjoorā* (SANS.)

The dates that grow in India are of a very inferior quality to those brought from Persia and Arabia. The finest Arabian dates, we are told by D'Herbelot, come from a town called *Hagiar*, in the province of *Buharāin.*

Peddā Cānrew pundoo పెద్దకాన్రేపండు (TEL.)——FLACOURTIA SAPIDA. ROXB.

Peddā Cānrew is the Telingoo name of a pleasant tasted fruit, the produce of a small sized tree, a native of the mountainous parts of the Coromandel coast.

Peelā pullum பிலாப்பழம் (TAM.)——*Punus* پھنس (DUK.)——*Pānāsā pundoo* (TEL.)——*Tsjā'kā* (MAL.)——*Cho'ādā* (SUMATRAN)——*Booā Nāncā* (MALAY)——JACK.——ARTOCARPUS INTEGRIFOLIA. LIN.——*Pānāsā* (SANS.)

This fruit is not relished by some people, owing to a peculiar strong smell that it has; others are extremely partial to it, from its luscious sweetness. Aghastier, in his Work on Diet, says, that it is apt to increase the secretion of bile, and, if frequently eaten, will produce Dyspepsia.

Peenātā márum pullum பீநாறிமரம்பழம் (TAM.)——*Clompān Boerong* (RUMPH.)——STERCULIA FŒTIDA. LIN.

In the cells of this fruit there are contained certain white kernels, which have a very pleasant taste: "intra carnem ossiculum locatur oblongo-rotundum *Nucleum* con-" tinens candidum amaro-dulcem." Vide Hort. Mal. Par. 4, pag. 75.
The tree is called in Malayalum *Kātill.* The flower has a most offensive smell; and hence the Tamool name.

Perin Clākā pullum பெருங்களாக்காய்ப்பழம் (TAM.)——*Burroy Kāroonday* بڑے کرونڈے (DUK.)——*Peddā Kalivie pundoo* (TEL.)——CARISSA CARANDAS. LIN.——*Kārāmurda* (SANS.)

This fruit is about the size of a large olive, and, when ripe, is black, and has a very pleasant taste, somewhat like a damson. It makes excellent jelly and pickle.

Perupum

Perupum pullam பிரம்பம்பழம் (Tam.)——*Bete kā pull* بیت کا پہل (Duk.) —— *Bettā pundoo* (Tel.)——RATTAN FRUIT. ——CALAMUS VIMINALIS. ——*Vetrā* (Sans.)

This fruit hardly deserves a place here: it grows in the woods, and is eaten by the common people.

Pitchee pullam பிச்சப்பழம் (Tam.)——*Turbooze* تربوز (Hind. and Duk.)——*Beteekhzickee* (Arab.)——*Hindooāneh* (Pers.)——*Dārbojee* (Tel.)——*Māndékee* (Malay)——WATER MELON.——CUCURBITA CITRULLUS. Lin.

This fruit, though somewhat insipid to the taste, is, from its cooling and succulent nature, very grateful to the palate in hot weather.

Poolchie pullum புளிச்சப்பழம் (Tam.)——ANTIDESMA ACIDA; Lin.

This acid fruit is eaten by the common people, and grows in the woods.

Poollium pullum புளியம்பழம் (Tam.)——*Umblie* املی (Arab: Hind. and Duk.) —— *Temrhindee* (Pers.) —— *Assām* (Malay) *Chintā pundoo* (Tel.)——TAMARIND.——TAMARINDUS INDICA. Lin.—— *Amlikā* (Sans.)

This refrigerant, and pleasant tasted, acid fruit, is reckoned by the Natives of so wholesome a nature, that it is a constant ingredient in all their curries. Sherbet prepared with it is more grateful to the taste, and infinitely more wholesome, than that made with Limes.

Poomlimas pullum பொம்பிளிமாசுப்பழம் (Tam.) ——*Chucotrah* چکوترا (Duk.)——*Eeda pundoo* (Tel.)——*Chuckoturu* (Hind.) ——*Poomplemoos* (Malay)——PUMPLEMOSE.——CITRUS DECUMANA. Lin. ——*Pārāvata* (Sans.)

This is the shaddock of the West Indies, and is certainly one of the finest fruits in the world. It is cooling and aperient, and in taste somewhat resembles a fine orange.

Puppālie pullum பப்பாளிப்பழம் (Tam.)——*Puppāyā* پپایا (Duk.)——*Bopāi pundoo* (Tel.)——*Pāpā* (Malay)——*Paupoy* (Mal.) PAPAIE.——CARICA PAPAYA. Lin.

This pleasant tasted and wholesome fruit is the produce of a tree of the *Diœcia* class, and

and order *Decandria.* It contains, in its centre, dark coloured seeds, which taste like the water cress. In its unripe state, the *Papāie* is made into tarts, which are not easily distinguished from those made of apples.

Rumphius tells us, that, in the Eastern islands, the *Papāie* fruit, sliced and dressed, while green and white, is a pleasant table vegetable. Vide Rumphius, Tom. I. Cap. XLIV. pag. 148.

Rāmāsitā pullum ராமசீதாப்பழம் (Tam.)——*Ruam sitā pull* رام سیتاپھل (Duk.)——*Rāmā sita pundoo* (Tel.)——*Mānuā* (Malay)——BULLOCK'S HEART.——ANNONA RETICULATA. Lin.——*Rāmā sitā* (Sans.)

This is a soft, sweetish, pulpy fruit; in general not much sought after by Europeans, who consider it as heavy and unpalatable.

Seemie Tākālie pullum சீமைத்தக்காளிப்பழம் (Tam.)——*Tāmātte* (Malay)——LOVE APPLE.——SOLANUM LYCOPERSICUM. Lin.

This is chiefly cultivated by the European inhabitants, as a valuable ingredient in soups and stews.

Sirroo Clākā pullum சிறுகிளாக்காப்பழம் (Tam.)——*Chotay Kāroonday* چوٹی کرونڈی (Duk.)——*Chinnie Kālivie pundoo* (Tel.)——*Booā roocum* (Sumatran)——CARISSA SPINARUM. Lin.——*Kārāvindie* (Sans.)

This is a small, dark coloured, sweet, pleasant-tasted fruit: it grows in the woods, and is much esteemed by the natives.

Sitā pullum சீத்தாப்பழம் (Tam.)——*Sitā pull* سیتاپھل (Duk.)——*Sitā pundoo* (Tel.)——*Shureefu* (Arab.)——*Autā cheeckā* (Mal.)——*Seeree cāyoo* (Sumatran)——*Mānuā Pāpuwā* (Malay)——CUSTARD APPLE.——ANNONA SQUAMOSA. Lin.——*Sitā* (Sans.)

This luscious and delightful fruit is wholesome and nutritious; and, from being perfectly free from acid, may be given to such delicate people, as dare not venture on others, of a different nature.

Soolum poollie ചൂളംപുളി (Mal.)——MANGOSTEEN.——GARCINIA MANGOSTANA. var.

Soolum poollie is the Malayalum name of a variety of the Mangosteen; it is, however, a very inferior fruit to that of the Eastern islands.

Tākālie

Tākālie pullum தகாளிபபழம (TAM.)——*Poplāh* پپلاه (DUK.) ——*Jouzul nurrj* (ARAB.)——*Kāknuj* (PERS.)——*Tākkāli pundoo* (TEL.)——COUNTRY GOOSEBERRY, OR WINTER CHERRY.——PHYSALIS ANGULATA. LIN.——*Agnimundā* (SANS.)

This has got the name of Country Gooseberry, in India, from its resemblance in taste to that fruit. It is the produce of a small bush, which has been called by Botanists "The tooth-leaved Winter-Cherry," and is of the class *Pentandria* and order *Monogynia*.

Támártám pullum தமரதததமபழம (TAM.)——*Kumruk* کمرک (DUK.) ——*Tamartā pundoo* (TEL.)——CARUMBOLA.——AVERRHOA CARUMBOLA. LIN.——*Cármārāngā* (SANS.)

This is a five cornered fruit, rather bigger than a hen's egg: when young, it is made into preserve; when full grown, it has a pleasant flavor, and is reckoned cooling and aperient.

Tayngā தேஙகாய (TAM.)——*Nāril* ناریل (DUK.)——*Tenkāiā* (TEL.)——*Tānghā* (MAL.)——*Cālāpa* (MALAY)——COCOA-NUT.——COCOS NUCIFERA. LIN.——*Narikaylā* (SANS.)

The kernel of the Cocoanut, which has much the taste of a filbert, is a valuable ingredient in curries, and is considered by the Vytians as very nutritious. They conceive it to have the power of making the body corpulent.

Teránā pullum திறணைபபழம (TAM.)——WEBERA CORYMBOSA. SCHREB.

This is a small, black, berry, which is eaten by the poor people. It is the produce of a beautiful shrub of the class *Pentandria* and order *Monogynia*, which is rarely seen in lowlands, or in cultivated districts.

Toomblie pullum துமபிலிபபழம (TAM.)——DIOSPYROS MELANOXYLON. ROXB.

This fruit grows in the woods, and in remote situations, and is eaten by the poor people.

Tooorá pullum தூரபபழம (TAM.)——ZIZYPHUS NAPECA. WILLD.

This fruit I have never seen, but am led to suppose that it has not much to recommend it. It grows in the woods, near the mountains.

Tumbi

Tumbi pullum தும்பிப்பழம் (Tam.)——CHIRONGIA SAPIDA. Roxb.

This fruit is not much sought after; it grows in the woods, and is eaten by the poor people.

Väléi pullum வாழைப்பழம் (Tam.)——*Mäoz* موز (Duk.)——*Arittie pundoo* (Tel.)——*Pisang* (Malay)——*Välläcay* (Mal.)——PLANTAIN.——MUSA PARADISIACA. Lin.——*Cádáli* (Sans.)

Of this delicious fruit there is a great variety in lower India: three of the most esteemed sorts, are, the Rajah plantain, the red, and the yellow.

Plantains, in their green state, are sliced and made into curry, when they eat not unlike potatoes.

The Natives, particularly the Mahometans, consider plantains as highly nutritious; and eat them with cow's milk and sugar, as we do straw-berries.

Vännimárum pullum வன்னிமரப்பழம் (Tam.)——*Tshämie pundoo* (Tel.)——PROSOPIS SPICIGERA. Lin.

This pod is about an inch in circumference, and from six to twelve long. When ripe, it contains a quantity of a mealy substance, which has a sweetish taste, and is eaten by the Natives.

Vayr Cádálay வேர்க்கடலை (Tam.)——*Veläitie Moong* ولايتي مونگ (Duk.)——*Naylä Sänigheloo* (Tel.)——*Cáchäng goring* (Sumatran)——*Moong phullie* (Mahratta)——MANILLA GRAM.——ARACHIS HYPOGÆA. Lin.——*Boochánákä* (Sans.)

This is the ground-nut of the West-Indies. It is generally toasted before it is eaten, and is extremely palatable: it is said, however, to be less wholesome than the *Moondrie cottay* (Cushoo nut), which it much resembles in taste.

Visser pullum விசப்பழம் (Tam.)——EHRETIA BUXIFOLIA. Roxb.

This fruit I have never seen; but, by what I can learn, it is of an inferior order, and is eaten by the poor people.

Vullám pullum விளாம்பழம் (Tam.)——*Kävit* کاویت (Duk.)——*Vélágá pundoo* (Tel.)——*Kuet* (Hindooie)——WOOD APPLE.——FERONIA ELEPHANTUM. Roxb.——*Käpitta* (Sans.)

The

The rather acid pulp which is contained within the hard shell of the *Vullām pullum*, is eaten with Sugar, but is not much prized. The tree is more prized for its valuable gum.

Vulay Nāwél pullum வெள்ளைநாவற்பழம் (TAM.)——*Oojlā Jāmoon kā pull* اوجلا جامون کا پھل (DUK.)——*Tellā Nérédie pundoo* (TEL.)——CALYPTRANTHES CARYOPHYLLIFOLIA. VAR. —— *Swetā Jémboo* (SANS.)

This is a variety of the *Nāwel pullum*, is nearly similar to it in natural qualities, and has got its names from being of a different colour (white).

N. B.—Besides the fruits above enumerated, there are several others, now cultivated in these provinces, which are not indigenous to India; such as *Loquats* (Mespilus Japonica)——*Camiriums* (Camirium Cordifolium, Rumph;) which in taste are not unlike our Walnuts——*Alligator Pears* (Laurus Persea)——*Apples, Peaches, Strawberries, &c. &c. &c.*

SECTION III.

GARDEN STUFFS, LARGE LEGUMES, SMALL PULSES, &c.

THIS SECTION CONTAINS SOME ACCOUNT OF A NUMBER OF EXCELLENT POT VEGETABLES, SEVERAL OF WHICH ARE BUT LITTLE KNOWN TO EUROPEANS.

Adúlaykāi ஆதளைக்காய் also *Nellay peekoo* (TAM.)——— *Cásárákāiā* (TEL.) ———CUCUMIS TUBEROSUS. HEYNE.

This is a pot vegetable not much in request: it is eaten by the common people, who make it into curry.

Agháty kāi அகத்திக்காய் (TAM.)——— *Agháty ké pullie* اگتی کی پھلی (DUK.) ———*Avisee kāiā* (TEL.)——— CORONILLA GRANDIFLORA. WILLD.———*Agkastia* (SANS.)

This slender, long legume, is eaten by the Natives, who dress it in various ways. The tree in Malays is called *Turi*.

Avéray kāi அவரைக்காய் (TAM.)——— *Saym ké pullie* سیم کی پھلی (DUK.)———*Chickoodi kāiā* (TEL.) ———DOLICHOS LABLAB. LIN.

This pulse the Natives eat as we do French beans, (pod and all); it is reckoned excellent in curries and other dishes.

Butwause بتواس (HIND.) ———GLYCINE, SPEC.

Butwause, is the Hindoostanie name of a very fine and prolific pulse, much cultivated in the upper provinces of India. It was sent to me, some years ago, from *Lucknow*; but did not appear to be at all known to the cultivators on the Coromandel coast.

Cácáry kāi கக்கரிக்காய் (TAM.) ———*Mooloo Dosa kāia* (TEL.)——— ———CUCUMIS MURICATUS. KLEIN.———*Kurkotakie* (SANS.)

This

This is a species of Cucumber, which the Natives eat, made into curries and other dishes.

Cádálay கடலை (TAM. AND CAN.)——*Chănă* (GUZ.)——*Hurbarih* هربري (DUK.)——*Sănighéloo* (TEL.)——*Himis* (ARAB.)——*Nakhood* (PERS.)——*Chennay* (HIND.)——*Cadalăcca* (MAL.)——BENGAL HORSE GRAM, (OR CHICK PEA.)——CICER ARIETINUM. LIN.——*Chénnaka* (SANS.)

This valuable pulse is much prized by the Indians; particularly in the more Northern provinces of Hindoostan, where it is common. When parched it tastes not unlike the toasted Cushoo nut. Professor Link, (1.) in his Travels, informs us, that it constitutes the chief food of the lower class in Spain, where it is called *Garvanzos.*

Cārămunny pyre காராமணிப்பயறு (TAM.)——*Choră* (GUZ.)——*Lobéh* لوبي (DUK.)——*Duntoo Pésaloo* (TEL.)——*Lobéah* (HIND.)——*Alăsendi* (MAL.)——*Tadagunny* (CAN.)——DOLICHOS CATIANG. LIN.——*Lasunda* (SANS.)

This also is a valuable pulse, much prized by the Indians. It would appear, by Link's Travels, that it is cultivated in Portugal.

Carpoo Ulandoo கருப்புஉளுந்து (TAM.)——*Kălie Oorood* كالي اورد (DUK.)——*Nulla Woodoloo,* also *Minamolu* (TEL.)——*Mash* (ARAB.)——*Benoomash* (PERS.)——*Wooddoo* (MAL.)——*Chicudu* (CAN.)——BLACK ULANDOO.——PHASEOLUS MAX.——*Masha* (SANS.)

This pulse differs but little from the common *Ulandoo,* except that it is of a darker colour, and somewhat larger.

Carrot kálung காரட்கிழங்கு (TAM.)——*Găjur* گاجر (DUK. AND HIND.)——CARROT.——DAUCUS CAROTA, LIN.——*Cánjara* (SANS.)

This is cultivated in great abundance in Mysore, and in some of the Mahratta countries, where it grows of a superior quality.

Cátuttikái காட்டுத்திக்காய் also *Atunday* (TAM.)——*Ardunda* اردندا

(1.) *See his Travels,* page 195.

ارڈونڈا (Duk.) ——— *Aradoonda* (Tel.) ——— CAPPARIS HORRIDA. Lin. ——— *Hoonkārā* (Sans.)

This the Natives eat, dressed in different ways. It is the produce of a tree of the class *Polyandria* and order *Monogynia.*

Choondaykāi சுண்டைக்காய் or *Soonday kāi* (Tam.) ——— *Shondéké pullie* شونڈیکی پہلی (Duk.) ——— *Hoostaykāia* (Tel.) ——— SOLANUM PUBESCENS. Lin. ——— *Kutotbie* (Sans.)

This is about the size of a small marble, and grows wild in the woods. It is somewhat bitter; and, like the *Toodoovullay* (its congener), is commonly eaten fried, having been previously sprinkled with a little salt and water.

Chooraykāi சுரைக்காய் (Tam.) ——— *Hurréakuddoo* ھریاکدو (Duk.) ——— *Anāpākāiā* (Tel.) ——— *Labo Ambon* (Malay) ——— *Belā schora* (Hort. Mal.) ——— WHITE PUMPKIN. ——— CUCURBITA LAGENARIA. Lin.

There are several varieties of this, which are eaten by the Natives, dressed in different ways. Like the *Poosnikai,* it is the produce of a plant of the class *Monoecia* and order *Syngenesia.*

Coli-Averaykāi கோழிஅவரைக்காய் (Tam.) ——— *Chotie Soym ké pullie* چوٹی سیم کی پہلی (Duk.) ——— DOLICHOS GLADIATUS. Jacq.

This valuable legume differs little from the *Segāpoo Averaykāi,* but, in general, does not grow to so large a size.

Comboo Pāgulkāi கொம்புபாகற்காய் (Tam.) ——— *Lumba Cárélā* لمبا کریلا (Duk.) ——— *Commoo kākérkāia* (Tel.) ——— *Pandy Pavel* (Hort. Mal.) ——— MOMORDICA CHARANTIA (VAR. FRUCTIBUS OBLONGIS.) ——— *Deergā Káráoullie* (Sans.)

This is a very valuable, pleasant-tasted and wholesome pot vegetable, though, perhaps, a little too bitter. It is about four or five inches long, and of a wrinkled and scabrous appearance outside. The Natives sometimes make curry of it, but prefer it fried. In some parts of the country, the Tamool name of this article is pronounced *Comboo Pāwākāi.*

Coolloo

Chollóo கொள்ளு (TAM.)——— *Külti* (GUZ.)——— *Kooltie* کلتی (DUK.)——— *Woolavoolu* (TEL.)——— *Huruli* (CAN.)——— *Mucdiree* (MAL.)———MADRAS HORSE GRAM.———GLYCINE TOMENTOSA. LIN.———*Cooloota* (SANS.)

This is the produce of a plant of the class *Diadelphia* and order *Decandria*, and is the common food of Horses on the Coast of Coromandel. It is a very pleasant tasted pulse, and is much used by the lower classes, as an article of diet.

Cott-Averaykái கொட்டைஅவரைக்காய் (TAM.)——— *Guvärphalli* (GUZ.)——— *Mutkéké pullie* مٹکی کی پھلی (DUK.)——— *Gorocchikoodikäiä* (TEL.)———DOLICHOS FABÆFORMIS. LIN.

This legume, which is about three or four inches long, is the produce of a plant of the class *Diadelphia* and order *Decandria*, and is much prized by the Natives.

Covaykäi கோவைக்காய் (TAM.)———*Kundorie ka pull* کندوری کا پھل (DUK.)——— *Dondä käia* (TEL.)———BRYONIA GRANDIS. LIN.——— *Bimb* (SANS.)

The *Covaykäi*, when unripe, is ranked amongst the *Käis*, or Garden stuffs, of the Indians: in that state, it has a slightly acid, but not unpleasant, taste. When ripe, it is considered as a fruit (*pullum*): it is then sweetish, but insipid. It is smooth, oblong, and about an inch and a half long.

COUNTRY BEAN.———PHASEOLUS LUNATUS. VAR.

This is a pleasant tasted bean, much cultivated by the Europeans in these provinces; whither it was brought some years ago, from the Isle of France.

Cundungkátri kāi கண்டங்கத்திரிக்காய் (TAM.)———*Dorlé ka pull* ڈورلی کا پھل (TEL.)——— *Vänkoodukäia* (DUK.)———FRUIT OF THE JACQUIN'S NIGHTSHADE.———SOLANUM JACQUINI.———*Kuntäkäri* (SANS.)

This is the edible produce of a low growing, prickly (medicinal) plant, used only by the common people. See article *Cundungkátri vayr*, in Catalogue 1st, Section 3d.

DUFFIN BEAN.———PHASEOLUS LUNATUS. LIN.

This is a most valuable bean, much prized by the European inhabitants of India; by some

some of whom it is preferred to the Windsor-bean. It was originally brought to this country from the *Mauritius*, and is extremely prolific.

Eerpilākāi ஈரப்பிலாக்காய் also *Angelie marum kāi* (TAM.)——ARTOCARPUS PUBESCENS. WILLD.

This ought, perhaps, rather to be amongst the fruits. It somewhat resembles the *Datura*, and is the produce of the tree called by Rheede, *Ansjeli* (See Hort. Mal. Part 3d, table 32d) who tells us, that, when eaten much, it is apt to produce Diarrhœa; which, however, is cured by the root and bark of the same tree.

Kádukāi கடுக்காய் (TAM.)——*Haldah* هلده (DUK.)——*Cārākāia* (TEL.)——CHEBULIC MYROBOLAN.——TERMINALIA CHEBULA. WILLD.——*Káritākā* (SANS.)

This is eaten only when very young, and is commonly made into Achār. *See article Myrobolan, Chebulic, in Catalogue 1st, Section 1st.*

Kāi-Moolinghie காய்முள்ளங்கி (TAM.)

This pot vegetable I have never seen, but I understand that the upper and edible part of the plant has somewhat the taste of a Radish. The root is not eatable.

Káliānā kattrikāi கலியாணக்கத்திரிக்காய் (TAM.)——*Burrie Byingun* بڑی بینگن (DUK.)——*Kodikāloo-vānkāia* (TEL.)——SOLANUM MELONGENA. VAR.——*Deergávártākā* (SANS.)

This is a variety of the Brinzal, and is eaten by the common people.

Káttrikāi கத்திரிக்காய் (TAM.)——*Byingun* بینگن (DUK.)——*Vankāia* (TEL.)——*Trong* (MALAY)——*Nila Barudéna* (HORT. MAL.)——*Badingan* (SUMATRAN)——BRINZAL.——SOLANUM MELONGENA. LIN.——*Vártākā* (SANS.)

The plant which produces this very excellent pot vegetable, is what is called in Europe "The Egg-plant": it is of the class *Pentandria* and order *Monogynia*. There is a fine variety of Brinzal, which is large and long shaped, and is called by the Tamools *Kodivélung Kattrikāi.*

Kussoor کسور (HIND.)——LATHYRUS SATIVUS.

Kussoor is the Hindoostanie name of a pulse (pea) sent to me from Oude. It is common in the higher provinces of India, but is not cultivated in the Southern parts of the Peninsula.

Moollie

Moollie-Kāttrikāi முள்ளுக்கத்திரிக்காய் (TAM.)——*Dorla* ڈورلا (DUK.)——*Moláká kāia* (TEL.)——PRICKLY STEMMED BRINZAL. ——SOLANUM INSANUM. LIN.

This is a small, inferior sort of Brinzal, which takes its Tamool name from the circumstance of its stems being covered with prickles. It would appear to be the *Sch unda* of the Hortus Malabaricus.

Málay Towaray மலைத்துவரை (TAM.)——*Burrie Toovur* بري تور (DUK.)——*Kondā Kandaloo* (TEL.)——HILL DOLL.——CYTISUS CAJAN. VAR.——*Ghirie Adāki* (SANS.)

This differs from the *Towaray* in being larger, and somewhat darker in colour: it is a very valuable pulse.

Moolinghie முள்ளங்கி (TAM.)——*Murā* (GUZ.)——*Moollie* مولي (DUK.)——*Lóbak* (MALAY)——RADISH.——RAPHANUS SATIVUS. LIN.——*Moolākā* (SANS.)

Moonghill koortoo மூங்கிற்குருத்து (TAM.)——*Bās ké kāoonlie sákh* باس کي کولي شاخ (DUK.)——*Védoorookoortoo* (TEL.)——BAMBOO PLANT.——BAMBUSA ARUNDINACEA. SCHREB.

Moonghill koortoo is the Tamool name of young Bamboo plants, when they have risen but a few inches from the ground. The Natives prepare with them a certain very pleasant tasted pickle.

Moorungy kāi முருங்கைக்காய் (TAM.)——*Moongay ké pullie* مونگي کي پهلي (DUK.)——*Moonāgākāia* (TEL.)——MORINGA.——HYPERANTHERA MORINGA. VAHL.——*Shéggooroo* (SANS.)

This very valuable and pleasant tasted pot vegetable is the produce of a tree of the class *Decandria* and order *Monogynia*. It grows to about half a yard long, is of the size of a finger in thickness, and is commonly eaten made into curry. The tree is the *Kellor* of the Malays.

Mundārékāi முந்தாரைக்காய் (TAM.)

This article I have never seen. I understand it grows in the extreme Southern parts of the Peninsula, and is eaten by the common people.

Mussoor

Mussoor مسور (Hind.)——*Māsur* (Guz.)——ERVUM LENS. Lin.

Mussoor is the Mahratta, as well as the Hindoostanie and Sanscrit, name of a valuable pulse, much cultivated in the higher provinces of India, but not at all known to the farmers on the Coromandel coast.

Mutchay cottay மொச்சைக்கொட்டை (Tam.)——*Vāl* (Guz.) ——*Bullir* بلر (Duk.)——*Anoomoolu* (Tel.)——DOLICHOS LABLAB. var.——*Nispāvā* (Sans.)

This valuable bean is much used by the Natives in these provinces, as also by the lower classes of Europeans. It constitutes the chief part of the food of Lascars on ship board; and the Sepoys, in making long marches, often carry it ready boiled, in their knapsacks. It is called *Awara* in Canara, and is common in some of the Southern parts of Europe.

Noray Peekunkāi நுரைப்பீர்க்காய் (Tam.) —— *Ghee Toorāi* گھیتورائي (Duk.) ——*Naytie Beerūkāia* (Tel.)——CUCUMIS SULCATUS. Rottl.————*Grittadámárgāvā* (Sans.)

This is a very inferior pot vegetable to its congener the *Peekunkāi*; which, however, it somewhat resembles in taste.

Pagulkāi பாகற்காய் (Tam.)——*Cárélā* کریلا (Duk.)—— *Kākerkāia* (Tel.)——*Pavel* (Hort. Mal.)——*Papari* (Malay)—— MOMORDICA CHARANTIA. Lin.——*Káráuvullie* (Sans.)

This, though smaller and rounder, does not differ materially in taste from the other variety, *Comboo Pagulkāi*; and it is fully as much prized by the Natives, who eat it fried and in curry. There is a species of *Pagulkai*, called in Tamools *Meedie Pagulkāi* (Momordica Muricata) which very much resembles, in taste and qualities, the two articles just mentioned: in Dukhanie it is termed *Chotay Curéla*, in Telingoos, *Potie Kakerkāia*, and in Sanscrit *Hrusva Káráuvullie*.

Páloopāghel kāi பழுபாகற்காய் (Tam.)——*Angākárá kāia* (Tel.)——MOMORDICA DIOICA. Roxb.——*Vāhisse* (Sans.)

This is the edible produce of another species of Momordica: it is not, however, so much in request as the preceding article.

Punnang-kálung பனங்கிழங்கு (Tam.)——*Geunghool* کیں کول (Duk.)——

(DUK.) ——— *Tatigudda* (TEL.) ——— YOUNG PALMYRA PLANT.——— BORASSUS FLABELLIFORMIS. LIN. ——— *Tālā* (SANS.)

Young Palmyra plants, when they are but a few inches high, are reckoned amongst the pot vegetables of the Natives of India, as well as the Cyngalese: they are usually boiled, and eaten with a little of the kernel of the Cocoanut. In some parts of the country they are dried, and pounded into a sort of meal.

Panny pyre பனிப்பயறு (TAM.) ——— PHASEOLUS RADIATUS; VAR.

This valuable pulse gets its Tamool name from being nourished by the dews in January and February. It is a variety of the *Patchay pyre.*

Patchay pyre பச்சைப்பயறு (TAM.) ——— *Māg* (GUZ.) ——— *Hārie Moong* ہری مونگ (DUK.) ——— *Patsa Pesaloo* (TEL.) ——— *Cheroo Poiarr* (MAL.) ——— *Hāsaroo* (CAN.) ——— GREEN GRAM, OR RAYED KIDNEY-BEAN. ——— PHASEOLUS RADIATUS. LIN. ——— *Harita* (SANS.)

This pulse is reckoned light and wholesome by the Natives, who use it much in *Mol.ghat.nny* and curries.

Pāvuttay kāi பாவட்டைக்காய் (TAM.) ——— *Paputta kāiā* (TEL.) ——— PAVETTA INDICA. LIN. ——— *Páppáná* (SANS.)

These berries, which are the produce of a species of *Pavétta* (a medicinal plant), are considered amongst the *Kāis,* or garden stuffs, of the Tamools: they are not, however, very palatable.

Peekunkāi பீர்க்கங்காய் (TAM.) ——— *Toorāi* توري (DUK.) ——— *Beerākāia* (TEL.) ——— *Djingi* (MALAY) ——— ACUTE ANGLED CUCUMBER ——— CUCUMIS ACUTANGULUS. LIN. ——— *Damargāvā* (SANS.)

This angular shaped species of Cucumber is a favorite pot vegetable of the Natives; who consider it as very wholesome, and dress it in various ways. The plant appears to be the *Picinna* of the Hortus Malabaricus.

Poodálungāi புடலங்காய் (TAM.) ——— *Chichónda* چچنڈا (DUK.) ——— *Pottlākāiā* (TEL.) ——— *Petola Ular* (MALAY) ——— *Purwur* (HINDOOIE) ——— SNAKE GOURD. ——— TRICHOSANTHES ANGUINA. LIN. ——— *Pottolā* (SANS.)

This is the produce of a plant of the class *Monoecia* and order *Syngenesia*: in shape it resembles a long snake, and is made into curries and other dishes.

Poonaykāli

Poonaykāli பூனைக்காலி (Tam.)——*Kānchkoorī kĕ beenge* کانچکوري کي بينگے (Duk.)——*Peliā dooghookāia* (Tel.)———*Kiwach* (Hind.)———*Nāi Corānā* (Hort Mal.)——COWITCH.——DOLICHOS PRURIENS. Lin.——*Capikāchu* (Sans.)

This, when cleared of the small hairs which cover it, is eaten by the Natives, like other beans. Rheede says, that, on the Malabar coast, it is supposed to have the effect of exciting venery.

Poosnikāi பூசனிக்காய் (Tam.)——*Mitta kuddoo* میٹھا کدو (Duk.)——*Goomudikāia* (Tel.)——RED PUMPKIN.——CUCURBITA HISPIDA. Thunb.

This grows in great abundance in these provinces, and is a pot vegetable much and justly esteemed, both by Europeans and Natives.

There is a variety of the *Poosnikāi*, called by the Tamools *Káliānā Poosnikāi*, which is white; and which, from old custom, and, I believe, religious rite, must make a dish at every Malabar marriage dinner: it is supposed to ensure prosperity to the wedded pair.

Puttānie பட்டாணி (Tam.)——*Vātānā* (Guz.)——*Buttanéh* بٹانی (Duk.)——*Goondoo Sānighéloo* (Tel.)——PEASE——PISUM SATIVUM. Lin.——*Harenso* (Sans.)

These are indigenous to the Mahratta countries.

Pȳtungāi பயற்றங்காய் (Tam.)——*Lobeh kĕ pullie* لوبي کي پهلي (Duk.)——*Pesālākāia* (Tel.)——DOLICHOS TRANQUEBARICUS. Lin.——*Rajamāshā* (Sans.)

This is a long, slender, pleasant tasted legume; not unlike our French bean, both in appearance and natural qualities. There is a larger variety of it, called in Tamool *Perumpytungāi*, in Dukhanie *Suffaid Lobeh ka pullie*, in Telingoo *Duntoo Pesālā kāiā*, and in Sanscrit *Sveta Rajamāshā*.

Segápoo-Averaykāi செகப்பு அவரைக்காய் (Tam.)——*Laul Seym kĕ pullie* لال سيم کي پهلي (Duk.)——*Yerrā Chickoodi kāiā* (Tel.)——DOLICHOS LABLAB. flore rubro.

This valuable legume, when young, is eaten, pod and all; when full grown, the seeds only are used. It is about five inches long, and has got its names from the reddish colour of its edges.

Támbátángāi

Túmbátángāi தம்பட்டங்காய் (Tam.)——*Kursumbul ke pullie* کرسنبل کی پھلی (Duk.)——*Tummakāia* (Tel.)—— *Baramarcca* (Hort. Mal.)——HUZAR BEAN.——DOLICHOS CULTRATUS: Thunb.——*Kosapullā* (Sans.)

This very large, hanger-shaped legume, when young, is eaten entire; when full grown, the seeds only are used.

Tennam koortoo தென்னங்குருத்து (Tam.)——*Naril ka kroote* ناریل کا کروت (Duk.)——*Tenkāiā chettoo koortoo* (Tel.)——COCOA-NUT CABBAGE.——COCOS NUCIFERA. Lin.

The uppermost and tender shoots of the Cocoanut tree, when boiled, eat like cabbage; and are much prized both by Europeans and Natives.

Téttām cottay தேத்தாங்கொட்டை (Tam.)——*Chilbinge kā pull* چلبنج کا پھل (Duk.)——*Tsillāghénzāloo* (Tel.)——CLEARING NUT.——STRYCHNOS POTATORUM. Lin.——*Kataka* (Sans.)

See article *Tettām-cottay*, in Catalogue 1st, Section 3d.

Toodoovullay kāi தூதுவளைக்காய் (Tam.)——*Moondlamoosték kāiā* (Tel.)——FRUIT OF THE THREE LOBED NIGHTSHADE.——SOLANUM TRILOBATUM. Lin.——*Achoodā* (Sans.)

This is round, and small, being not much larger than a marrow-fat pea. It has a somewhat bitter taste, not unlike that of its congener the *Choondaykāi*; and is commonly eaten fried, having been previously sprinkled with a little salt and water.

Totta pyre தட்டைப்பயறு (Tam.)——DOLICHOS LABLAB, var.

This is the produce of a variety of the *Dolichos Lablab*, and is a valuable and nutritious pulse.

Towaray துவரை (Tam.)——*Toovur* تور (Duk.)——*Kandaloo* (Tel.)——*D'hal* (Hind.)——*Toovary* (Can.)——*Toor*, also *Urhur* (Mahratta)——*Shakhool* (Pers.)——DOLL, OR PIGEON PEA.——CYTISUS CAJAN. Lin.——*Adāki* (Sans.)

This excellent pulse is the produce of a plant of the class *Diadelphia* and order *Decandria*, and makes a pudding little inferior to that made of pease.

Tulká

Talká pyre துலுக்கபயறு (Tam.)——*Māt* (Guz.)———*Moāt* موٹ (Duk. and Hind.)————*Kooncooma pesāloo* (Tel.) ——— PHASEOLUS ACONITIFOLIUS, Lin.———*Vāsunta* (Sans.)

This is a small, pleasant tasted pulse, much cultivated in the higher provinces of India, where there are two kinds of it.

Vātárájākooloo வாதராஜகூலு (Can.)———SOLANUM, Spec:

Vātárájākooloo is the Canarese name of a species of wild Brinzal, (without thorns,) which is eaten by the Natives on the Malabar coast.

Véndékāi வெண்டைக்காய் (Tam.)———*Bayndie* بھینڈی (Duk.)———*Béndākāiā* (Tel.)———BANDAKY.——— HIBISCUS ESCULENTUS; Lin.———*Ghéndāmoolā* (Sans.)

This is the produce of a plant of the class *Monadelphia* and order *Polyandria*. It is reckoned very wholesome and nutritious, though rather insipid.

Vullay poondoo வெள்ளைப்பூண்டு (Tam.)———*Lāssun* لہسن (Duk. and Hind.)———*Seer* (Pers.) ——— *Bavangpootie* (Malay)———*Lasúna* (Sans.)———*Velligudda* (Tel.)———GARLIC.———ALLIUM SATIVUM. Lin.

See article Garlic, in Catalogue 1st, Section 1st.

Vullérikāi வெள்ளரிக்காய் (Tam.)———*Kunkurie* ککری (Duk.)———*Dosākāia* (Tel.)———*Caukreeroy* (Mal.)———*Timmoon* (Malay)———CUCUMBER.———CUCUMIS SATIVUS. Lin.——— *Mootrulla* (Sans.)

Vungāyum வெங்காயம் (Tam.)———*Piaz* پیاز (Pers. and Duk.)———*Bussul* (Arab.)———*Peeāj* (Hindooie)———*Bavangméra* (Malay)——— *Woolligudda* (Tel.)———ONION.———ALLIUM CEPA; Lin.———*Pālāndoo* (Sans.)

This is a favorite pot vegetable of the Natives, and is a constant ingredient in all their curries, polloes, &c. &c. &c.

Ulandoo உழுந்து (Tam.)———*Arād* (Guz.)———*Oorood* اُڑد (Duk. and Hind.)———*Wooddoo'oo* (Tel.)———*Hessaru* (Can.)——— *Moong* (Mahratta) ——— ULANDOO.———PHASEOLUS MUNGO. Lin. ———*Danie Māshā* (Sans.)

This

This very pleasant tasted pulse is much prized by the Indians; who eat it dressed in various ways.

N. B.—In addition to the articles above enumerated, there are now cultivated in these provinces, with tolerable success, particularly in certain cool and sheltered situations, many valuable pot vegetables which are not indigenous to India, and which are generally raised from seed, procured either from Europe or the Cape of Good Hope; such as Cabbage, Cauliflower, Celery, Lettuce, Endive, Brocoli, Artichoke, French bean, &c. &c. &c.

SECTION IV.

ROOTS.

Allie kálung அல்லிக்கிழங்கு (Tam.)———*Kākikulluvāgudda* (Tel.)———NYMPHÆA LOTUS. Lin.————*Cahlára* also *Caco-ut pala* (Sans.)

This root, like that of the *Tāwmáray*, (Nelumbium Speciosum), can only be found, in dry weather, in the beds of tanks. It is pleasant to the taste, and is made by the Natives into curries and other dishes.

Cāchay kálung காச்சக்கிழங்கு (Tam.)————DIOSCOREA ALATA. Lin.

This root appears to me to be the *Katsji-Kelengu* of the Hortus Malabaricus, and the plant the *Ubi* of the Malays and Javanese, who eat the root when dressed. Vide Rumphius, Tom V. pag. 348.

Cāra Cárnay kálung காராக்கரணைக்கிழங்கு (Tam.)————*Kundā* کندہ (Duk.)————*Cunda gudda* (Tel.)————*Toja* (Banda)————*Tacca*, also *Leeker* (Malay)————TACCA PINNATIFIDA. Lin.————*Soorana* (Sans.)

This root appears to be eaten in many Eastern countries, such as China, Cochin China, and Banda; in which last mentioned, where Sago is scarce, it is in common use. In Otaheite and other Society isles, they make, of the meal of it, a nourishing gelatinous cake, like that made of Salep. It possesses a considerable degree of acrimony, and requires frequent washings in cold water, previously to its being dressed. In Travancore, where this root grows to a very large size, and is called *Chānay kéléngu*, it is much eaten by the Natives; who are in the habit of mixing a sufficient portion of some agreeable acid with it, to subdue its natural pungency.

Cottie kálung கொட்டிக்கிழங்கு (Tam.)————APONOGETON MONOSTACHYON. Thunb.

It is commonly found growing in the beds of tanks. Thunberg, (1,) in his "Travels," tells us, that this root is eaten in Caffraria, as a great delicacy; It does not appear to be less relished by the Native Indians.

Ingomaus (Manill.)————DOLICHOS BULBOSUS. Roxb.

Ingomaus

(1.) *See his Travels, Vol. 1st, page* 156, *2d Edition.*

Ingomaas is the Manilla name of a plant which appears in Rumphius under the appellation of *Cacara Bulbosa*, and to which Roxburgh has given the Botanical term of *Dolichos Bulbosus*. It is now cultivated in Bengal, for its edible root, and has lately been introduced into the Missionary Garden at Tranquebar, by that excellent Botanist Doctor Klein, who tells me, that he believes that it is the plant which has been called by the English on the island of Nevis, the *Turnip-tree*. Rumphius (1.) says of it, that its root, properly prepared, has been considered, on Amboyna, as a great delicacy:

Kācootu kálung காகுதாக்கிழங்கு (TAM.)

This root I have never seen, nor can I learn that the Botanical name of the plant has been ascertained.

Koony kálung കൂവക്കിഴങ്ങ (MAL.)——CURCUMA ANGUSTIFOLIA. VAR. ROXB.

Koony, or *Koon kálung*, is the name given to this valuable root, on the Malabar coast; where the Natives prepare from it a substance so like Arrow root, both in appearance and virtues, that it is impossible to distinguish the one from the other. See article *Arrow root*, in Cat. I, Sect. 1.

Márá Vullie kálung மரவள்ளிக்கிழங்கு (TAM.)——*Shuftāloo* شفتالو (DUK.)——CASSADA ROOT.——JATROPHA MANIHOT. LIN.

This very excellent root, which is sometimes called *Aal vullie kálung*, by the Tamools, is in great estimation amongst the Natives in the Southern parts of the Peninsula, who make it into curry, &c. Previous to its being roasted, or otherwise dressed, it ought to be well boiled. It is from this root that Tapioca is made in the West Indies. *See article Tapioca, in Catalogue 1st, Section 1st.*

Nechetty kálung நேச்சட்டிக்கிழங்கு (TAM.)——*Gheeká gudda* كيئي كاگڈه (DUK.)——ISOETES COROMANDELIANA. LIN.

This grows in low, moist grounds, and is eaten by the common people.

Noorāng kálung நூரங்கிழங்கு (TAM.)——DIOSCOREA PENTAPHYLLA. LIN.

This

(1.) *Vide Rumphius, Tom.* V, *pag.* 373.

This root, in some parts of the country, is called *Caat vullie kálung*, or Wild-Yam. It appears to me to be the *Nooren keelengu* of the Hortus Malabaricus, and the *Onde* of the Malays. Rumphius tells us, that, previous to preparation, it contains much acrimony; adding, " Creator sapienter hanc impraegnavit radicem hoc succo, ut, " ab apris intacta, hominibus cibo inserviret."

Saymboo kálung சேம்புக்கிழங்கு (Tam.)——*Urvi gudda* اروي گڈا (Duk.)——*Chāmā gudda* (Tel.)——*Uru,ee* (Hindooie)——*Tállās* (Javanese)——*Bete* (Ternatese)——*Kélády* (Malay)——CALADIUM ESCULENTUM. Ventenat.——*Chamaka* (Sans.)

This is a valuable root, which appears to be generally cultivated in Eastern countries. It is shaped somewhat like a Yam, and, when well boiled, and afterwards roasted, is not inferior to it in taste. It is the common food of the inhabitants of Travancore; where there is a superior variety of it, with broad, purple coloured leaves. The Worriahs, in the Ganjam Circars, (where it grows large), call it *Cutckoo*, (1.). The Malays of the Eastern islands hold it in high estimation. Niebhur, (2) in his " Travels in Arabia," says, it is produced in abundance in marshy situations in that country, as well as in Egypt: He speaks of it under the name of *Arum Esculentum*.

Rumphius, speaking of this excellent root at Amboyna, says, " Nutrimentum est " catholicum in Orientalibus hisce insulis, et tanquam utilissima regionis censetur " planta eodem modo, quo ab antiquis jam fuit temporibus in Ægypto, licèt ibi habe- " retur cibus rusticorum, ac fortè per Saracenos ejus usus innotuit Occidentalibus " Africæ et Europæ partibus, ita ut haud ineptè Æthiopum panis vocari posset." Vide Rumphius, Tom. V. pag. 316.

Sheelandéi arisee சீலண்டைஅரிசி (Tam.)——CYPERUS GEMINATUS. sp. nov.

This was first brought to the notice of Europeans by the late Dr. James Anderson, who, in an excursion he made to the Southern part of the Peninsula, some years ago, discovered, that the *Sheelandéi arisee*, from growing in sandy situations by the sea side, and requiring but little water, was the common food of the Natives during famine, and when other grains are scarce. It is nutritious, pleasant to the taste, and makes a pudding somewhat resembling that made of Sago. Dr. Anderson, with that kindness and benevolence which ever distinguished him, disseminated the bulbous roots of this curious plant wherever he thought, from their particular qualities, they could be beneficial.

Sirroo kálung சிறுகிழங்கு (Tam.)——PLECTRANTHUS RUGOSUS. Rottl.

This

(1.) *It is a curious fact, that this is also the name that is given to the root by the inhabitants of Assam, and the Garrow mountains.*

(2.) *See his Travels, Vol. 2d, page* 344.

This seems peculiar to the Tinnevelly country; at least, I have met with it no where else. It is a wholesome, pleasant tasted, bulbous root; much eaten by the Natives, particularly during the period of their great festivals. Its leaf is rough, and not unlike that of Burrage.

Sirroo vullie kálung சிறுவள்ளிக்கிழங்கு (TAM.)———*Chota Pendaloo* چوٹا پنڈالو (DUK.)———*Poodiekélengu* (MAL.)———DIOSCOREA ACULEATA. LIN.

This is a very valuable and delicate root, somewhat resembling the Sweet-potatoe in appearance; but its taste is more like that of a fine dry Yam.

Sukkāray vullie kálung சக்கரைவள்ளிக்கிழங்கு (TAM.)———*Pendaloo* پنڈالو (DUK.)———*Sukkara Velliguddu* (TEL.)———*Shukurkund* (PERS.)———*Uby Castela* (MALAY)———*Kappa kelengu* (MAL.)———SWEET POTATOE.———CONVOLVULUS BATATAS. LIN.———*Shārkárá kunda* (SANS.)

A very valuable, sweet tasted, and nutritious root, much prized by the Natives.

Tāwmáray kálung தாமரைக்கிழங்கு (TAM.)———*Kungwél ka gudda* کنول کا گٹہ (DUK.)———EGYPTIAN LOTUS.———NELUMBIUM SPECIOSUM. WILLD.———*Kāmālā*, also *Padma* (SANS.)

This is the root of a plant highly venerated amongst the Hindoos. It is dressed in different ways by the Natives; but, like the *Allie kálung*, it is only to be obtained during very dry weather, as it grows in the beds of tanks. *See article Tāwmáray, under the head of Flowers, in Catalogue 1st, Section 4th*.

Yāmskálung யெயாமெஉடகிழங்கு (TAM.)———*Perinvullie kelengu* (MAL.)———YAM.———DIOSCOREA SATIVA. LIN.

This most valuable root is too well known to require any description here: it is eaten all over India, by both Europeans and Natives, and is, by some, preferred to the potatoe.

SECTION V.

GREENS AND TEAS.

SEVERAL OF THE FIRST ARE EXCELLENT, THOUGH BUT LITTLE KNOWN TO EUROPEANS; OTHERS GROW WILD, AND ARE GATHERED AND EATEN BY THE POOR, MADE INTO CURRIES OR OTHER DISHES.

THE TAMOOL APPELLATION *KEERAY*, IS SYNONYMOUS WITH THE ENGLISH WORD *GREENS*, OR EDIBLE LEAVES OF PLANTS, AND IS APPLICABLE TO A NUMEROUS LIST OF POT-HERBS.

Agháty keeray அகத்திக்கீரை (TAM.)——*Agháty ké baujee* هكتي كي بهاجي (DUK.)——*Avisee koorā* (TEL.)——CORONILLA GRANDIFLORA. LIN.——*Aghastia* (SANS.)

These are the leaves of a tree which is commonly planted to support the Betel vine; Rheede tells us, in his "Hortus Malabaricus," that an infusion of them is given, on the Malabar coast, in cases of Catarrh. Vide Hort. Mal. Par. 1, pag. 96.

Aray keeray அறைக்கீரை (TAM.)——*Maut ké baujee* ماٹ كي بهاجي (DUK.)——*Tontukoorā* (TEL.)——AMARANTHUS TRISTIS. LIN.——*Jillikā* (SANS.)

Awrei keeray ஆரைக்கீரை (TAM.)——*Chuppāti ké baujee* چپاتي كي بهاجي (DUK.)——*Arā koorā* (TEL.)——MARSILEA QUADRIFOLIA. LIN.——*Chittoos dulla* (SANS.)

Cárāmunny keeray காராமணிக்கீரை (TAM.)——*Lobéh ké baujee* لوبي كي بهاجي (DUK.)——DOLICHOS CATIANG. LIN.——*Lasunda* (SANS.)

See Cárāmunny pyre, in Section III of this Catalogue.

Codipāssālēi keeray கொடிப்பசலைக்கீரை (Tam.)——*Bayl ké butchlu ké baujee* بیل کی بچلی کی بھاجی (Duk.)——*Tinghé Batsali-koorā* (Tel.)——BASELLA ALBA. Lin.——*Kalumbi* (Sans.)

Comatty keeray கோமட்டிக்கீரை (Tam.)——*Penlli peddā koorā* (Tel.)——CELOSIA NODIFLORA. Lin.——*Kulliānie* (Sans.)

Cooppay keeray குப்பைக்கீரை (Tam.)——AMARANTHUS POLYSTACHYUS. Lin.

Coottoopāssālēi keeray குத்துப்பசலைக்கீரை (Tam.)——*Poti Batsali-koorā* (Tel.)——BASELLA LUCIDA. Lin.——*Oopodáki* (Sans.)

Corie keeray கோழிக்கீரை (Tam.)——PORTULACA OLERACEA. Lin.

Cottamillie keeray கொத்தமல்லிக்கீரை (Tam.)——CORIANDER GREENS.——CORIANDRUM SATIVUM. Lin.

See article Coriander, in Catalogue 1st, Section 1st.

Covay keeray கோவைக்கீரை (Tam.)——*Kundorie ké baujee* کندوری کی بھاجی (Duk.)——*Dondā koorā* (Tel.)——BRYONIA GRANDIS. Lin.——*Bimb* (Sans.)

Cunjām koray கஞ்சாங்கோரை (Tam.)——*Suffaid Toolsie* سفید تلسی (Duk.)——*Bādroogeabbeez* (Arab.)——*Kookā Tolāsie* (Tel.)——WHITE BASIL, OR COUNTRY TEA.——OCIMUM ALBUM. Lin.——*Veeshvā Toolāsie* (Sans.)

See article Cunjām koray, in Catalogue 1st, Section 3d.

Kālān காளான் (Tam.)——*Kootay ké chittrie* کتی کی چھتری (Duk.)——*Pootu ghonkooloo* (Tel.)——MUSHROOM.——AGARICUS CAMPESTRIS. Lin.——*Surpachitra* (Sans.)

Kārpooráwullie கற்பூரவல்லி (Tam.)——*Sitāké pungérie* سیتا کی پنجیری (Duk.)——*Vurdéfrāsioon* (Arab.)——BURRAGE.——LAVENDULA CARNOSA. Lin.

See

See article Kārpoorâwullie, in Catalogue 1st, Section 3d.

Kodicullie கொடிக்கள்ளி (Tam.)——CYNANCHUM VIMINALE Lin.

The young shoots and tender stalks of this creeper are eaten by the Natives. It must not be confounded with the *Kālli*, (or Kodicālli, as it is sometimes called) which is the Tamool name of the Milk-hedge.

Mánálie keeray மணலிக்கீரை (Tam.)——*Eesikédunti koorā* (Tel.)——GISEKIA PHARNACIOIDES. Lin.

Mólay keeray முளைக்கீரை (Tam.)——*Cholāi bāji* (Guz.)——*Rujgheere ké baujee* راجكيري كي بهاجي (Duk.)——*Molā koora* (Tel.)——*Chowlaee* (Hind.)——AMARANTHUS POLYGAMUS. Lin.——*Shākinee* (Sans.)

Moukoorattay keeray முக்கிரட்டைக்கீரை (Tam.)——*Tikrie ke baujee* ٹكري كي بهاجي (Duk.)——*Attika maméddie* (Tel.)——SPREADING HOGWEED.——BOERHAAVIA DIFFUSA. Lin.——*Sinadika* (Sans.)

See article Mookārattay vayr, in Catalogue 1st, Section 3d.

Moolloo keeray முள்ளுக்கீரை (Tam.)——*Cateahrajgheera ké baujee* كانٹي راجكيري كي بهاجي (Duk.)——*Mooloo Duntoo koora* (Tel.)——AMARANTHUS SPINOSUS. Lin.——*Cuntaka Shakenie* (Sans.)

Moonnéi keeray முன்னைக்கீரை (Tam.)——*Ghébboonelli koora* (Tel.)——MOONNEI GREENS.——PREMNA INTEGRIFOLIA, Lin.——*Ugnie mundā* (Sans.)

See article Moonnéi vayr, in Catalogue 1st, Section 3d.

Moorungy keeray முருங்கைக்கீரை (Tam.)——*Moongay ke baujee* مونگي كي بهاجي (Duk.)——*Moonāgā koorā* (Tel.)——MORINGA GREENS.——HYPERANTHERA MORINGA. Willd.——*Shéggooroo* (Sans.)

Moosumooskéé

Mosumooskëi keeray மொசுமொசுக்கைக்கீரை (TAM.)——*Musmusa ke baujee* موسمسکي کي بهاجي (DUK.)——*Noodosa koorā* (TEL.)——ROUGH BRYONY.——BRYONIA SCABRA. LIN.——*Ahilayka* (SANS.)

See article Mosumooskëi, in Catalogue 1st, Section 3d.

Mooté keeray முட்டைக்கீரை (TAM.)

This green I have never seen, nor do I believe that the Botanical name of the plant has been ascertained. It grows in the Southern parts of the Peninsula, and is eaten by the poor.

Néringie keeray நெரிஞ்சிக்கீரை (TAM.)——*Gokeroo ké baujee* گوکهرو کي بهاجي (DUK.)——*Pulléroo koorā* (TEL.)——TRIBULUS TERRESTRIS. LIN.——*Soodumstrā* (SANS.)

Pālay keeray பாலைக்கீரை (TAM.)——*Nukchikné ké baujee* نکچکني کي بهاجي (DUK.)——*Pālay koorā* (TEL.)——ASCLEPIAS VOLUBILIS. LIN.

Pannay keeray பன்னைக்கீரை (TAM.)——*Ghoorugoo koorā* (TEL.)——CELOSIA ALBIDA. LIN.——*Booroondie* (SANS.)

Páropu keeray பருப்புக்கீரை (TAM.)——*Khooljéh ké baujee* کلفي کي بهاجي (DUK.)——*Pápoo koorā* (TEL.)——CHENOPODIUM ALBUM (1.) LIN.——*Ructánālā* (SANS.)

Passerie keeray பசரிக்கீரை also *Passelie keeray* (TAM.)——*Chowly ké baujee* چولاي کي بهاجي (DUK.)——*Batsali koora* (TEL.)——PORTULACA QUADRIFIDA. LIN.——*Oopódjkee* (SANS.)

This is a species of Purslane and a plant of the class *Dodecandria* and order *Monogynia.* *See article Passelie keeray, in Catalogue 1st, Section 3d.* *Poolchéi*

(1.) *The species of Chenopodium called* Chenopodium Ambrosioides *(Oak of Cappadocia) is a plant, Dr Klein tells me, in high repute at the Isle of France, where it is considered as resolvent, carminative and emmenagogue.*

Poolchéi keeray புளிச்சைக்கீரை also *Cásserie keeray* (TAM.)—— *Umbáré ké baujee* انباڑي كى بهاجي (DUK.)—— *Ghongoo koorā* (TEL.) ——HEMP LEAVED HIBISCUS.——HIBISCUS CANNABINUS. LIN. ——*Cárnikārā* (SANS.)

The plant in Canarese has got the names of *Punday* and *Pandrica*.

There is a species of Hibiscus, called, at the Isle of France, *Ozeille* (Hibiscus Sabdariffa,) and which has lately been broeght to the Coromandel Coast, where it is cultivated with success. The calyx of the fruit of this plant has a most pleasant acid taste, and is made into tarts and jelly. In the French West India islands, where it grows in great luxuriance, there is a kind of cyder, or wine, prepared from it, termed *Vin d' Ozeille*.

Pooliāray keeray புளியாரைக்கீரை (TAM.)—— *Umbūtie ké baujee* انبوتي كى بهاجي (DUK.)——*Poollie chintā koorā* (TEL.)——YELLOW WOOD SORREL.——OXALIS CORNICULATA. LIN.——*Shooklikā* (SANS.)

Poonnācoo keeray புண்ணாக்குக்கீரை (TAM.)—— *Gānukā peindie koorā* (TEL.)——MELOCHIA CORCHORIFOLIA. LIN.

This is the green leaf of a plant of the class *Monadelphia* and order *Pentandria*.

Poonārkány keeray புனர்க்கண்ணிக்கீரை (TAM.)——*Poonaghuttie ké baujee* پونگنتي كى بهاجي (DUK.)——*Poonānghenti koorā* (TEL.) ——ILLECEBRUM SESSILE. LIN.——*Priasāttie* (SANS.)

Sávāry keeray சவரிக்கீரை (TAM.)

This green I have never seen, nor do I believe that the Botanical name of the plant has been ascertained. It grows in the Southern parts of the Peninsula, and is eaten by the common people.

Saymboo keeray சேம்புக்கீரை (TAM.)——*Urvi ké baujee* اروي كى بهاجي (DUK.)——*Chāmā koorā* (TEL.)——CALADIUM ESCULENTUM. VENTENAT.——*Chamaka* (SANS.)

See article Saymboo kálung, in the 4th Section of this Catalogue.

Says elley சேசாலை (TAM.)——*Veláitie Cafoor ka paat* ولاتي كافور كا پات (DUK.)——SAGE.——SALVIA BENGALENSIS. ROTTL. *Sirroo*

Sirr oo keeray சிறுகீரை (TAM.)——*Choorie ké baujee* چوري کي بهاجي (DUK.)——*Tseerikoorā* (TEL.)——AMARANTHUS CAMPESTRIS, LIN.——*Maykānāda,* also *Gunnā* (SANS.)

Soi keeray சோயகீரை (TAM.)

This green I have never seen, nor do I believe that the Botanical name of the plant has been ascertained. It grows in the Southern parts of the Peninsula, and is eaten by the poor.

Seekān keeray சக்கான்கீரை (TAM.)——*Chuckkā ké baujee* چوکي کي بهاجي (DUK.)——COUNTRY SORREL.——RUMEX VESICARIUS, LIN.

Toodoovullay keeray தூதுவளைகீரை (TAM.)——*Moondlā moosteh koora* (TEL.)——SOLANUM TRILOBATUM. LIN.——*Achoodā* (SANS.)

Tooilie keeray துயிலிகீரை (TAM.)——*Chenchālā koorā* (TEL.)——ACHYRANTHES POLYGONOIDES, LIN.——*Soonishunna* (SANS.)

Toombi keeray தும்பைகீரை (TAM.)——*Toombi ké baujee* تمبي کي بهاجي (DUK.)——*Ghoomrā* (HIND.)——*Toombi koorā* (TEL.)——PHLOMIS INDICA. LIN.——*Dronā* (SANS.)

This green possesses a considerable degree of acrimony, which the Natives temper by an admixture of some agreeable acid. I am inclined to think that it is not a wholesome vegetable.

Rumphius tells us, that the acrid juice of the plant, which is called *Dāun béran* in Malays, the Woriahs in Amboyna squeeze into their eyes, to make them bold and intrepid in war. Vide Rumphius, Tom. VI. pag. 40.

Véndéum keeray வெந்தயகீரை (TAM.)——*Maytie ké baujee* میتھي کي بهاجي (DUK.)——FENUGREEK GREENS.——TRIGONELLA FŒNUM-GRÆCUM. LIN.

See article Fenugreek, in Catalogue 1st, Section 1st,

Vullārēi

Vullārēi keeray வலலாரைககீரை (Tam.)——*Mundooká brummie* (Tel.) ——HYDROCOTYLE ASIATICA Lin.——*Mundooká purnie* (Sans.)

This is the green of a plant of the class *Pentandria*, and order *Digynia.*

Wāssánāpilloo வாசனைபபிலலு (Tam.)——*Naringe kē bas kā gas* نارنجکی باس کا گھانس (Duk.)——*Gendbel* (Hind.)——LEMON GRASS.——ANDROPOGON NARDUS?——*Boostrinā* (Sans.)

See article Wāssánāpilloo, in Catalogue 1st, Section 3d.
The Wassanapilloo makes a very pleasant tasted tea, and valuable diet drink.

Widdātilām வெடடததாலம (Tam.)——*Poodine* پودینه (Duk.)——MINT.——MENTHA CRISPA. Lin.

Wullēi keeray வலலைககீரை or *Vullie keeray* (Tam.)——CONVOLVULUS REPENS. Lin.

Yēlichávy keeray யெலிசசெவிககீரை (Tam.)——*Yellukáchévie koora* (Tel.)——EVOLVULUS EMARGINATUS. Lin.——*Shumburnie* (Sans.)

This is the green of a plant of the class *Pentandria*, and order *Tetragynia.*

SECTION VI.

FLOWERS, AND LEAVES OF TREES.

SOME OF THESE ARE EATEN BY THEMSELVES, OR MIXED WITH SUGAR; OTHERS ARE ADDED TO VEGETABLES OF A DIFFERENT NATURE, AND MADE INTO CURRIES AND STEWS. THEY ARE ALL CHIEFLY USED BY THE HINDOOS DURING THEIR FESTIVALS, WHEN A LITTLE DEVIATION FROM THE USUAL MODE OF LIVING IS OBSERVED.

Appākovay elley அப்பாக்கோவையிலை (TAM.)———LEAF OF THE BEAKED BRYONY.———BRYONIA ROSTRATA. ROTTL.

Cállymoliān கள்ளிமுளையான் (TAM.)———*Koondāna komooloo* (TEL.)———STAPELIA VIRGATA. ROTTL.

Eloopéi poo இலுப்பைப்பூ (TAM.)———*Mohé ká pool* مہوی کا پہول (DUK.)———*Ippā poo* (TEL.)———FLOWER OF THE LONG LEAVED BASSIA.———BASSIA LONGIFOLIA. LIN.———*Mādookā* (SANS.)

These singular-looking, sweet flowers, are collected in great quantities in some parts of the Circars, as well as in Bahar; and, after having been dried in the sun, are sent all over the Mahratta countries, like dried Grapes (1.) in Europe; which they somewhat resemble in taste.

The Reverend Doctor John, of Tranquebar, in an account of the same flowers, which may be found in the 8th Volume of the Asiatic Researches, informs us, that, after being bruised, and boiled to a jelly, the Natives form them into balls, which they exchange for fish and rice.

At *Chatra* in *Ramgur*, and in some other provinces of upper India, a spirituous liquor (2.) is distilled from the flowers, which are there called *Mahwāh flowers*; and there is also, in some districts of lower Hindoostán, a spirituous liquor distilled from the flowers of another species of the same tree, called in Tamools *Caat Eloopéi* (Bassia Latifolia.)

Kuttālay

(1.) *See Oriental Repertory, Vol. 2d, page* 578. *See also Asiatic Researches, Vol. 1st. page* 302.

(2.) *See Asiatic Researches, Vol. 1st, page* 309.

Kuttālay chore கத்தாழைச்சோறு (TAM.)——ALOE PULP.——ALOE PERFOLIATA, VERA. LIN.——*Koomārie* (SANS.)

This pulp is eaten by the Natives, after having been carefully and repeatedly washed in cold water: they generally mix it with a little sugar, and reckon it cooling. It is obtained from the leaf of the small Aloe.

See article Kuttālay, in Catalogue 1st, Section 3d.

Koochnāl کوچنال (HIND.)——BAUHINIA VARIEGATA. LIN.

Koochnāl is the Hindoostanie name of a tree, the beautiful flowers of which are eaten in some parts of Bengal as a delicate vegetable.

Maam poo மாம்பூ (TAM.)——*Aam ka pool*, آم کا پھول (DUK.)——*Māmedie poo* (TEL.)——MANGO FLOWER.——MANGIFERA INDICA. LIN.——*Amrā* (SANS.)

Moorungy poo முருங்கைப்பூ (TAM.)——*Moongay ka pool* مونگي کا پھول (DUK.)——*Moonāgā poo* (TEL.)——MORINGA FLOWER.——HYPERANTHERA MORINGA. WILLD.——*Shéggooroo* (SANS.)

This is used both as a pot herb and when pickled.

Pérundéi elley பிரண்டையிலை (TAM.)——*Nillur ka paat* نلر کا پات (DUK.)——*Nulléroo ākoo* (TEL.)——LEAF OF THE FOUR ANGLED CISSUS.——CISSUS QUADRANGULARIS. LIN.——*Vājiru vullie* (SANS.)

See article Pérundéi codie, in Catalogue 1st, Section 3d.

Sápātoo poo சப்பாத்துப்பூ (TAM.)——*Jāsoon kā pool* جاسون کا پھول (DUK.)——*Dāsānie poo* (TEL.)——SHOE FLOWER.——HIBISCUS ROSA CHINENSIS. LIN.

With this flower the Natives make Achar.

Sheeá kāi elley சீயக்காயிலை (TAM.)——*Sikké kāikā paat* سیکي کاي کا پات (DUK.)——*Sheeikā ākoo* (TEL.)——MIMOSA ABSTERGENS. ROXB.——*Ghodāsálá* (SANS.)

Vālei

Vālēi poo வாழைப்பூ (Tam.) ——— *Arittie poo* (Tel.) ——— PLANTAIN FLOWER.——MUSA PARADISIACA. Lin.——*Cádáli* (Sans.)

Vaypum poo வேப்பம்பூ (Tam.)——*Neem ka pool* نیم کا پھول (Duk.) ———*Vaymva poo* (Tel.)—— FLOWER OF THE INDIAN AZADIRACHTA. ———MELIA AZADIRACHTA. Lin.

SECTION VII.

HOT SEEDS, SPICES, SEASONERS, OILS, AND LIQUORS OBTAINED OR DISTILLED FROM TREES, NUTS, &c.

THESE ARE WELL KNOWN TO BE FAVORITE ARTICLES IN ALL ASIATIC COUNTRIES. IN INDIA, NO DISH THAT THE NATIVES USE IS EVER MADE WITHOUT A PORTION OF SOME OF THEM.

Bojāh بوجا (DUK. AND HIND.)

Bojāh is the Dukhanie and Hindoostanie name of a fermented liquor, obtained from Natchenny *(Cynosurus Coracanus)*, and somewhat resembling country beer. It is chiefly used in the higher provinces of India.

Cáráway pillay கருவேப்பிலை (TAM.)———*Karay paak* کریپاک (DUK.)———*Karrivaympākoo* (TEL.)———BERGERA KŒNIGII. LIN.——— *Kristna Nimba* (SANS.)

With this leaf the Europeans, as well as Natives, give a pleasant flavor to their Curries, Molaghatannies, &c.

The leaves are also considered as stomachic and tonic. A strong infusion of them (they having been previously toasted) is given, to stop vomiting, in cases of Cholera Morbus.

Carin Siragum கருஞ்சீரகம் (TAM.)———*Kolunjen* کلونجن (DUK. AND HIND.)———*Nulla Gilākārā* (TEL.)———FENNEL FLOWER SEED.——— NIGELLA SATIVA. LIN.——— *Musavi* (SANS.)

See article Fennel flower seed, in Catalogue 1st, Section 1st.

Chārāyúm சாராயம் (TAM.)———*Arruk* عرق (ARAB. HIND. AND DUK.) ———*Khulloo* (TEL.)———*Arrak appee* (MALAY)———ARRACK.——— ARRACUM.

The finer sort of Arrack, (1.) which is common in the lower provinces of India, is either

(1.) *In order to supersede the necessity of having Arrack imported for the troops in lower India, from Batavia and Columbo, an attempt was made, sometime ago, to make it at Madras; and I understand, that the liquor proved of a very good quality: but as, from certain circumstances, it could not be afforded at so cheap a rate as that which is brought from other countries, I have been informed, that the distillation is no longer continued.*

either brought from Batavia, (where it is called *Kneip,*) or from Columbo. That of the first mentioned place is esteemed the best, and was formerly a source of great revenue to the Dutch: Rice, Jaggary, and Cocoanut toddy, are the principal ingredients employed in the preparation of it.

What is called in India, *Pariah Arrack,* and which is made in great abundance in every part of the country, is of a very inferior quality; and is often rendered unwholesome by an admixture of Ganjah or Subja, which have the effect of making it more inebriating. There are several kinds of this last mentioned spirituous liquor; one of the best of which is distilled from *Cocoanut toddy,* and is named by the Tamools *Khulloo Chárāyúm,* and in Canarese *Gungāsir*: another sort is obtained from distilling a mixture of Jaggary water and the barks of various trees, (and has hence got the name of *Puttay Charāyúm*). The chief of the barks so used, are the *Vulvaylum puttay,* (Mimosa Ferruginea), and the *Málay Eetchum puttay,* (Phœnix spec.) The bark of the *Kāruoovélum* tree (called in Canarese, *Cari Jaly,* and which is the *Mimosa Leucophlea* of Roxburgh,) is employed for a similar purpose.

Cottamillie கொத்தமல்லி (TAM.)——*Dhānā* (GUZ.)——دهنیا *Duniah* (DUK. HIND. AND CAN.)——CORIANDER.——CORIANDRUM SATIVUM. LIN.——*Dāniākā* (SANS.)

See article Coriander, in Catalogue 1st, Section 1st.

Cottān elley கொத்தான்இலை (TAM.)—— ——*Cottān kā paat* کوتان کاپات (DUK.)——CASSYTA FILIFORMIS. LIN.

These are the leaves of a parasitical plant, which appears to me to be the *Acatsja Valli* of the Hortus Malabaricus, and is of the class Enneandria and order Monogynia. They are put into Butter-milk, as seasoners, and are chiefly in use amongst the Brahmins in the Southern parts of the Peninsula.

Eetchum khulloo ஈச்சங்கள்ளு (TAM.)——*Soyndie* سیندی (DUK.)——*Eentā khulloo* (TEL.)——WILD DATE TODDY. (1.)——ELATE SYLVESTRIS. LIN.

Eloopéi unnay இலுப்பையெண்ணெய் (TAM.)——*Mohé kā tail* مهوی کاتیل (DUK.)——*Ippā noonay* (TEL.)——ILPA OIL.——BASSIA LONGIFOLIA. LIN. This

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(1.) *Toddy is the general name given, by the English in India, to those natural and delicious drinks which are drawn from certain trees in these provinces. All Toddies, on being kept for a few hours, run into a state of fermentation; when they are, in a considerable degree, intoxicating, and apt to produce Cholera and Bowel affections.*

The Toddy of the Cocoanut tree is reckoned the sweetest and best.

This is an expressed oil, obtained from the olive-shaped seeds of the five celled fruit of the *Bassia Longifolia*. It is used by the common people, not only as a substitute for Ghee, but for burning in lamps.

Gambeer (MALAY)———NAUCLEA GAMBIR. HUNTER.

This is a substance which is sometimes, though rarely, brought from Malay countries to the Coromandel Coast. The Malays chew it with the Betel leaf, as the Indians do the Areca nut. It is prepared from the leaves of the shrub, and somewhat resembles Catechu. Its taste is exceedingly astringent.

Jādikāi சாதிக்காய் (TAM.)———*Jāepull* جايپهل (DUK.)——— *Jaephall* (HIND.)———*Jowzbewa* (PERS.)———*Jowzulteib* (ARAB.)——— *Beua pola* (MALAY)——— *Jatifala* (SANS.)———NUTMEG.———MYRISTICA MOSCHATA. WOOD.

See article Nutmeg, in Catalogue 1st, Section 1st.

Kádághoo கடுகு (TAM.)———*Rāi*. (GUZ.)———*Rāiān* رايان (DUK.)— ——— *Rāi* (HIND.)———*Khirdull* (ARAB.)———*Sásávee* (MALAY)——— *Teckmé sipeedān* (PERS.)———*Rajicā* (SANS.)———*Avāloo* (TEL.)——— MUSTARD SEED.———SINAPIS CHINENSIS. LIN.

See article Mustard seed, in Catalogue 1st, Section 1st.

Kádághoo unnay கடுகுயெண்ணை (TAM.)———*Rāiān kā tail* اريان کاتيل (DUK.)———*Avāloo naonay* (TEL.)———MUSTARD SEED OIL.———SINAPIS CHINENSIS.

This is used, in the more Northern parts of Hindoostan and in Malabar, for nearly the same purposes that Ghee is on the Coromandel Coast.

Kārumbo கரும்பு (TAM.)———*Gunna* گنّا (DUK.)———*Cherooku* (TEL.)———*Tébu* (MALAY)———SUGAR CANE.———SACCHARUM OFFICINARUM, LIN.———*Itchootunda* (SANS.)

Káruwā puttay கருவாப்பட்டை (TAM.)———*Khulmie Dārchinie* قلمي دارچيني (DUK.)———*Sánálá winga putta* (TEL.)———CINNAMON.———LAURUS CINNAMOMUM. LIN.

See article Cinnamon, in Catalogue 1st, Section 1st.

Keendel

Koondél panéi khulloo கூந்தற்பனைக்கள்ளு (TAM.)——CARYOTA URENS. LIN.

This Toddy is chiefly used by the Natives of Canara and Malabar, where the palm from which it is procured, is called *Erimpanna.*

Koondél panéi vellum கூந்தற்பனைவெல்லம் (TAM.)——CARYOTA URENS.

This is a sort of Jaggary, prepared from the toddy of the *Caryota Urens.*

Lawungā puttay லவங்கப்பட்டை (TAM.)——*Darchinie* دارچینی (DUK.) ——CASSIA BARK.—— —LAURUS CASSIA. LIN.

See article Cassia lignea, in Catalogue 1st, Section 1st.

Méllaghoo மெளகு (TAM.)——*Kalimirchie* کالی مرچی (HIND. AND DUK.) *Filfil Uswud* (ARAB.)——*Filfil Seeāh* (PERS.)——*Marichā* (SANS.)——BLACK PEPPER.——PIPER NIGRUM. WILLD.

See article Pepper (black), in Catalogue 1st, Section 1st.

Mollāghāi மொளகாய் (TAM.)——*Laal mirchie* لال مرچی (DUK.) ——*Laal mirch* (HIND.)——*Mérāpākāiloo* (TEL.)——*Brāhn Marichā* (SANS.)——CAYENNE PEPPER.——CAPSICUM FRUTESCENS. WILLD.

See article Pepper (Cayenne), in Catalogue 1st, Section 1st.

Moorungy vayr முருங்கைவேர் (TAM.)——*Moongay ké jār ké juır* منگی کی جارکی جڑ (DUK.)——*Moonāgā vayroo* (TEL.)——COUNTRY HORSE RADISH.——HYPERANTHERA MORINGA. WILLD.

See article Horse Radish (country), in Catalogue 1st, Section 1st.

Munjil மஞ்சள் (TAM.)——*Huldie* هلدی (DUK. AND HIND.)——*Zirsood* (ARAB.)——*Zirdchoobeh* (PERS.)——*Coonhet* (MALAY)——*Pāsseopoo* (TEL.)——*Mānjellā cuā* (HORT. MAL.)——*Harradul* (GUZ.)——*Haridrā* (SANS.)——TURMERIC.——CURCUMA LONGA. WILLD. *See*

See article Turmeric, in Catalogue 1st, Section 1st.

Mutti மட்டி also *Muddi* (CAN.)——CHUNCOA MUTTIA. BUCH.

Mutti (or *Muddi*) is the Canarese name of a good timber tree, common in some of the woods of the Malabar Coast; the ashes of the bark of which the Natives use to chew with Betel, like Chunnamb.

Nāt Vādomcottay unnay நாட் வாதுமைக்கொட்டெண்ணெய் (TAM.) ——OIL OF COUNTRY ALMONDS.——TERMINALIA CATAPPA. LIN.

Nul unnay நல்லெண்ண உண்ண (TAM.)———*Mittā tāil* میٹھا تیل (DUK.) ———*Munchie noonay* (TEL.)——GINGILIE OIL.——SESAMUM ORIENTALE LIN.——*Tella* (SANS.)

This expressed, or rather fixed, oil is much used by the Native Indians, in preparing their victuals; and, when fresh made, is by no means unpleasant. It is highly esteemed amongst the Japanese, who cultivate the plant from which the seeds are obtained, that yield it in great abundance.

Nulla vellum நல்லவெல்லம் (TAM.)———*Goor* گور (DUK.)——— *Bellum* (TEL.)——JAGGARY.——SACCHARUM OFFICINARUM. WOOD.

A very coarse kind of Sugar obtained from the Sugar cane.

Nutsiragum நற்சீரகம் (TAM.)———*Shāzirā* شاه زیره (DUK.)——— *Coomunie siāh* (ARAB.)———SAJIRA SEED.———CUMINUM CYMINUM. VAR.

This pleasant tasted, aromatic seed is particularly prized by the Mahometans, who season their cakes with it. I have reason to think that much of what is used in these provinces is brought from China; it also comes occasionally to India from the Gulph of Persia.

Pānnang khulloo பனங்கள்ளு (TAM.)——*Tārie* تاڑی (DUK.) ———*Tātie khulloo* (TEL.)——PALMYRA TODDY.——BORASSUS FLABELLIFORMIS. LIN.

Pannay vellum பனைவெல்லம் (TAM.)——*Tār ka goor* تاڑ کا گور (DUK.)——*Tātie bellum* (TEL.)——JAGGARY OF PALMYRA TODDY. ——BORASSUS FLABELLIFORMIS.

A very

A very coarse kind of dark coloured Sugar, obtained from Palmyra Toddy.

Perungāyum பெருங்காயம் (TAM.)——*Hing* هينگ (DUK.) ——*Ingoovā* (TEL.)——ASSAFŒTIDA.——FERULA ASSAFŒTIDA. LIN.——*Hinga* (SANS.)

Although the Ferula Assafœtida is not indigenous here, nor found in a cultivated state in any part of India, yet I have given its produce a place in this Catalogue, from the consideration of its being so much used by the Native Indians, particularly the Brahmins; who, from living entirely on vegetable food, and milk, require some powerful corrector of acescency, and find nothing that answers the purpose so well as this; which is, besides, cardiac and antispasmodic: and so strongly are they impressed with an idea of its virtues, that they think they would die without it.

Périnsirágum பெருஞ்சீரகம் (TAM.)——*Vāriāri* (GUZ.)—— *Sonf* سونف (DUK.)——SWEET FENNEL.——ANETHUM FŒNICULUM. LIN.

Périnsirágum is a name sometimes also given to Aniseed.

Post (HIND.)——PAPAVER SOMNIFERUM. WOOD.

Post, which, properly speaking, is the Sanscrit and Hindoostanie name of the Poppy, is also an appellation given, in the higher provinces of India, to an intoxicating liquor, prepared by beating the husks or capsules of the Poppy with Jaggary and water.

RUM.

Rum of a good quality is now made in several parts of our Indian dominions; particularly in Bengal, and in the Ganjam Circar.

Sādācooppay சதகுப்பை (TAM.)——*Suvā* (GUZ.)——*Soie* سوي (DUK.)——DILL SEED.——ANETHUM GRAVEOLENS. LIN.——*Misreyah* (SANS.)

Sādācooppāy is a name given also to Caraway seeds, which are occasionally brought to the Southern parts of the Peninsula from the gulph of Persia.

Siragum சீரகம் (TAM.)——*Jiru* (GUZ.)——*Zirā* زيره (DUK.)——*Gilākārā* (TEL.)——*Kimoon* (ARAB.)——*Zeeru* (PERS.)——*Jintān* (MALAY)——*Jeerāgi* (CAN.)——CUMMIN SEED.——CUMINUM CYMINUM. LIN.

Sombco

Somboo சோம்பு (Tam.) ——*Anisu* (Guz.) ——*Sonf* سونف (Duk.) ——*Rázyanehroomee* (Pers.) ——*Sownf* (Hind.)——*Aneesoon* (Arab.)——ANISEED.——PIMPINELLA ANISUM. Lin.——*Satapushpá* (Sans.)

Aniseed is often confounded, by the Natives, with the Sweet-fennel seed, and the Tamools, in consequence, frequently give it the name of *Périnsirágum*.
Aniseed is amongst the articles that are imported to Hindoostan, and is brought chiefly, I believe, from Persia.

Sookkoo சுக்கு (Tam.)——*Sont* سونٹ (Duk. and Hind.)——*Allā* (Malay)——*Sonti* (Tel.)——*Sunthi* (Sans.)——GINGER.——AMOMUM ZINGIBER. Jacq.

Subjāh سبجا (Duk.)

Subjāh is the Dukhanie name of an intoxicating liquor, prepared from *Ganjah*, and chiefly used in the higher provinces.

Sukkeräi சக்கரை (Tam.)——*Shukhir* شکر (Pers. Arab. and Duk.)——*Chenee* (Hindooie)——*Goolā* (Malay)——*Pānchádārā* (Tel.)——*Sakkara* (Sans.)——SUGAR.——SACCHARUM OFFICINARUM. Wood.

Tayngā unnay தேங்காயெண்ணெய் (Tam.)——*Nāril ka tayl* ناریل کاتیل (Duk.)——*Ténkāiā noonāy* (Tel.)——*Cobri* (Can.)——COCOANUT OIL.——COCOS NUCIFERA. Lin.——*Nārikaylum* (Sans.)

See article Tayngā unnay, in Catalogue 1st, Section 3d.

Tennang khulloo தென்னங்கள்ளு (Tam.)——*Narilie* ناریلی (Duk.)——*Nārgillie* (Arab.)——*Ténkāiā khulloo* (Tel.)——COCOANUT TODDY.——COCOS NUCIFERA.

See article Tennang khulloo, in Catalogue 1st, Section 3d.

Ténné vellum தென்னவெல்லம் (Tam.)——*Nāril kā goor* ناریل کاگوڑ (Duk.)——*Ténkāiā bellum* (Tel.)——JAGGARY OF COCOANUT TODDY.——COCOS NUCIFERA.

A very coarse kind of dark coloured Sugar, obtained from Cocoanut Toddy.

Tipilie

Tipilie திப்பிலி (Tam.)——*Pipilie* پپلی (Duk.)——*Pipel* (Hind.)——*Pipāli* (Sans.)——*Darfilfil* (Arab.)——*Filfil Draj* (Pers.)——*Tabee* (Malay)——*Pipulloo* (Tel.)——LONG PEPPER——PIPER LONGUM. Lin.

See article Long Pepper, in Catalogue 1st, Section 1st.

Văl Millagheo வால்மிளகு (Tam.)————*Cubab chinie* کباب چینی (Duk.)——CUBEBS.——PIPER CUBEBA. Lin.

See article Cubebs, in Catalogue 1st, Section 1st.

Vendéum வெந்தயம் (Tam.)——*Met'hi* (Guz.)——*Maytie* میتھی (Duk.)——*Moohteeh* (Hind.)——*Hulbéh* (Arab.)——*Mentelo* (Tel.)——FENUGREEK.——TRIGONELLA FŒNUM GRÆCUM. Lin.

See article Fenugreek, in Catalogue 1st, Section 1st.

Vettilay வெற்றிலை (Tam.)——*Pan* پان (Duk.)——*Warkātunb le* (Arab.)——*Birgtum bowl* (Pers.)——*Tāmālāpākoo* (Tel.)——BETEL LEAF.——PIPER BETEL. Lin.——*Nagavullie* (Sans.)

See article Vettilay, in Catalogue 1st, Section 3d.

Vullé ivérei unnay வெள்ளரிவிரையெண்ணெய் (Tam.)——*Kunkurei ké beengé kā tail* کنکڑی کی بینج کا تیل (Duk.)——OIL, CUCUMBER SEED.——CUCUMIS SATIVUS. Lin.

This oil is used in cookery and for burning in lamps.

Womum ஓமம் (Tam.)——*Ajwoān* اجوان (Duk.)——*Aujown* (Hind.)——*Aymavdum* (Can.)——BISHOP'S WEED SEED.——SISON AMMI. Lin.

See article Bishop's weed (seed), in Catalogue 1st, Section 1st.

Wotu ಒಟೆ (Can.)——LORANTHUS FALCATUS. Lin.

Wotu is the Canarese name of a shrub, the bark of which, Dr. Buchanan tells us, the

the Natives of Mysore sometimes use in place of Betel-nut: in conjunction with chunamb, it tinges the saliva and mouth red.

Yaylérsie ஏலரிசி (TAM.)——*Eelachie* الاچی (DUK. AND HIND.)——*Yaylakolloo* (TEL.)——*Kápálaga* (MALAY)——CARDAMOM.——AMOMUM CARDAMOMUM. LIN.

See article Cardamom, in Catalogue 1st, Section 1st.

Yéllayneer இளநீர் (TAM.)————*Yell-neer ká pānie* یلنیر کا پانی (DUK.)——*Yellaneeroo* (TEL.)——COCOANUT WATER.——COCOS NUCIFERA. LIN.

This is got from the Cocoanut when young, and is a most pleasant, safe, and cooling drink; particularly in hot weather.

AGRICULTURAL REMARKS.

In the cultivation of the different grains and pulses in India, there are two things which are chiefly to be remarked: the first is, that, except rice, all of them are called dry grains, from the circumstance of their requiring less water than it does, for their nourishment and growth: the second, that rice is termed a wet grain, from the great quantity of moisture necessary for bringing it to maturity.

The particular seasons of the year found to be the most proper for sowing the numerous corns, &c. will, of course, depend upon the climate of the province, and whether it is within the influence of the S. W. or N. E. monsoon.

Mr. Tennant, in his "Indian Recreations," has said much on the subject of the general agriculture of Bengal, without giving us a particular account of its various vegetable productions. On this coast, (Coromandel), from its being exposed to an opposite rainy season, the harvest months are necessarily different from those of upper Hindoostan, as are also several of the articles that are cultivated.

As far as regards the dry grains, it may be observed, that the greater number of them are here sown about the beginning of what are called "the first rains;" that is to say, towards the end of June, or in July; and are reaped in September. Others, again, are put into the ground in October; and, being in high situations, suffer little from the torrents that are sure to visit us in November; and are usually got in in December; whilst a third kind, such as the *Pannay pyre*, &c. are not sown 'till after the rains: these are nourished by the dews that fall heavy in February, and are reaped in the beginning of March.

With respect to the moist grain, rice, there are many different sorts of it; but the white and red, are reckoned the best.

The number of crops of rice that may be obtained from the same ground, in the course of twelve months, will depend much on the nature of the country. The districts through which large rivers run, have a great advantage in this respect; such, for instance, as those of Trichinopoly and Tanjour, which have an almost continual succes-

sion

sion of rice crops throughout the year, owing to the Cavery being filled by both the S. W. and N. E. monsoon.

In the Northern and Eastern parts of the Carnatic, again, which are in a great measure dependant on the natural rains, and the water that is preserved in tanks (reservoirs), the different seasons for sowing and reaping rice, are the following.

The *Chumbā* crop, which is reckoned the best, is sown towards the end of September, and is cut in February and March. The water by which it is nourished, is that which falls during the N. E. monsoon, and what has been left by it in low grounds and tanks. This being reaped, on the same ground where it grew, (provided that water can be had) is sown the *Maddingul* crop; which is commonly got in, in June and July.—The *Caar* crop, which is supposed to be the second best, is put into the ground when the first rains begin to fall, and after the excessive heat is a little abated; in other words, in July and August: this is brought to maturity by the monsoon rains, and is reaped in December, and January, about a month or six weeks before that of the *Chumbā*. Upon the ground whence the *Caar* crop is taken, in December and January, is sown the *Nawara* crop, provided there is water enough remaining; and this is got in, a month or six weeks before that of the *Maddingul*; which last mentioned is, in general, the least productive, and the most uncertain of the whole; as, from the extreme heat of the weather, during the time that it is growing, the ears frequently do not fill well.

The proper season for gardening, that is to say, with a view of obtaining such articles as are commonly used by the European inhabitants, is, from the month of September, to the middle of March; but there are several of the country vegetables which are very hardy, and may be had, even during the hot winds in May and June, when there is a command of water.

APPENDIX.

PART I.

A TABLE OF THE NAMES OF DISEASES IN THE ENGLISH, TAMOOL, DUKHANIE, AND TELINGOO LANGUAGES.

ABSCESS. *Vipoordie* விப்புருதி (TAM.)——*Burra Porāh* بڑا پھوڑا (DUK.)——*Vipoordie* విప్పురితి (TEL.)

ANASARCA. *Neer Covay* நீர்க்கோவை (TAM.)——*Istiskhā* استسقا (DUK.)——*Vishá Pāndoo* విషపాండు (TEL.)

APOPLEXY. *Assádie Sennie* அசாத்தியசன்னி (TAM.)——*Sáhumnā* سہمنا (DUK.)——*Roodrā Vāioo* రుద్రవాయువు (TEL.)

ASCITES. *Māghōdrum* மகோதரம் (TAM.)——*Jéllunder* جلندر (DUK.)——*Māghodrum* మహోదరం (TEL.)

ASTHMA. *Suvāsā Cāshum* சுவாசகாசம் (TAM.)——*Dummā* دمہ (DUK.)——*Suvāsā Cāshum* స్వాస కాశం (TEL.)

ASTHMA, SPASMODIC. *Mundārā Cāshum* மந்தாரகாசம் (TAM.)——*Dummā* دمہ (DUK.)——*Mándārā Cāshum* మంద్దారకాశం (TEL.)

BOIL. *Sellándie* சிலந்தி (TAM.)——*Doomool* دنبل (DUK.)——*Koorpoo* కురుపు (TEL.)

BOIL, RAJAH. *Pukkā Poolavey* பக்கப்புளவை (TAM.)——*Rāj-porāh*

Raj porāh راج پھوڑا (Duk.)——*Pukkā poondoo* పక్కపుండు (Tel.)

BUBO. *Ariāpoo* அரையாப்பு (Tam.)——*Bud* بد (Duk.)——*Wodishé gheddā* వుడిశెగడ్డ (Tel.)

BURN. *Nérrépoo puttā pōon* நெருப்புப்பட்டபுண் (Tam.)——*Angār sie Jélnāh* انگار سے جلنا (Duk.)——*Inghālum pāddā poondoo* యింగలంపడ్డపుండు (Tel.)

CANCER. *Poottoo* புத்து (Tam.)——*Nāsoor* ناسور (Duk.)——*Poottā* పుట్ట (Tel.)

CARPANG. (1.) *Cárápāng* கரப்பான் (Tam.)——*Kurpān* کرپان (Duk.)——*Cārāpānie* కరప్పాని (Tel.)

CATARACT

(1.) *This is an appellation given, in India, to those eruptions on children, which are unaccompanied with fever, and which shew themselves, at different periods, during the first three or four years of their life. The Tamool Practitioners reckon a great variety of them; but, perhaps, they may, with propriety, be confined to the five following:—*

1. CHENG CARPANG. This corresponds with our *Red gum*, (*Strophulus Intertinctus*). It usually shews itself at some period during the first two months; seldom later; and can hardly be considered as a disease.
2. COLLIE CARPANG. This commonly shews itself betwixt the age of two and four years; coming out on the face and forehead, under the ears and arms, and on the hands and legs, in red spots, each about the size of a sixpence, consisting of innumerable small papulæ. It terminates in a brownish itchy scab.
3. CARPANG, COMMON. This makes its appearance at any period from the age of three or four months to that of three years. It differs, in many respects, from the two last mentioned, and spreads, in some cases, over every part of the body. It comes out in clusters of from three to five, or more, light coloured papulæ, each of which is about the size of a mustard seed; and terminates in large, loose, yellowish or brown scabs.
4. MUNDAY CARPANG. This corresponds with our *Crusta Lactea*, or Milk cap. It invariably comes out on the forehead and scalp, extending, occasionally, a little over the face; and first shews itself in small, whitish, watery vesicles, of different sizes, which are itchy, and soon become of a dark brown colour; running, at length, into large, oozy scabs, set close together; and which continue, for many days, to discharge a glutinous ichor, from small apertures, This complaint sometimes appears as early as the middle of the first month,

CATARACT. *Pádálum* படலம் (TAM.)——*Meotiábin* موتیابین (DUK.)——*Pāttalum* పటలం (TEL.)

CHANCRE. *Kirāndy poon* கிரந்திப்புண் (TAM.)——*Tākie* تاکی (DUK.)——*Pokooloo* పొక్కులు (TEL.)

CHICKEN-POX. *Cottámillie ummay* கொத்தமல்லி அம்மை (TAM.)——*Kāngé niāhn* کانجنیان (DUK.)——*Cottāmillie ummā* కొత్తమల్లిఅంమ్మ (TEL.)

CHOLERA MORBUS. *Ennérum vāndie* எந்நேரம் வாந்தி (TAM.)——*Dānk-lugnā* ڈانک لگنا (DUK.)——*Chirdie-rogum* చర్దిరోగం (TEL.)

COCHIN LEG. *Anay kaal* (1.) ஆனைக்கால் (TAM.)——*Huitie kā pāwng* ہاتی کا پاوں (DUK.)——*Yeanugay kāloo* ఏనుగుకాలు (TEL.)

CONSUMPTION

month, and is often speedily removed; at other times, it is more obstinate, and continues during the whole period of dentition.

5. CADOOANG CARPANG. This is by no means so common as the other Carpangs. It generally shews itself about the age of from six months to one year, and is confined solely to the space between the knees and the ancles; in fact, to the legs.

N. B.—The use of all repellent applications, of whatever kind, for the removal of such complaints, is dangerous; as these eruptions can be considered in no other light than as the operations of nature to throw off some offending acrimony. Cleanliness, and frequent tepid fomentations, prepared with the Toottie elley (Sida Populifolia), *are all that is required; attending, at the same time, to the state of the bowels; and taking care to touch any parts that may be excoriated and painful, with a little finely prepared Castor oil.*

(1.) *The Tamool name of this disease (which is sometimes in English called "Barbadoes leg") signifies "Elephant leg." It is the* Dāil fil *of the modern Arabians, and is a malady altogether distinct from the* Lepra Arabum. *Dr. Hillary, in his "Diseases of Barbadoes," (page 301,) says, he thinks the Greek Physicians have given us no description of this morbid enlargement of the limb; but I am inclined to believe, that it was to this they gave the name of* Elephas; *thereby distinguishing it from the* Elephantiasis. *It appears to be the* Elephantia *of* Vogel; *who, however, notices it only as a variety of* Elephantiasis.

CONSUMPTION. *Shȳum* சயம் (Tam.)——— *Booree khānsee* بوري كهانسي (Duk.)——— *Chȳum* క్షయం (Tel.)

CONVULSIONS (OF INFANTS). *Mānday Sennie* மாந்தசன்னி (Tam.)——— *Bukmārnā* بكمارنا (Duk.)——— *Mānday Dzénnie* మాంద్యజన్ని (Tel.)

COSTIVENESS. *Tinjá málum* தீஞ்சமலம் (Tam.)——— *Kubz* قبض (Duk.)——— *Sooskinjinâmālum* శుష్కించినమలం (Tel.)

COUGH. *Eeroomul* இருமல் (Tam.)——— *Khānsee* كهانسي (Duk.)——— *Dughoo* దగ్గు (Tel.)

COUGH, HOOPING. *Kákoovān* காகூவான் (Tam.)——— *Buchoon ké khānsee* بچونكي كهانسي (Duk.)——— *Kākoo Dughoo* కక్కుదగ్గు (Tel.)

COW-POX. *Pāssuvoo ummay* பசுவுஅம்மை (Tam.)——— *Gȳke seetlā* گاي كي سيتلا (Duk.)——— *Aoo-ummā* ఆవుఅమ్మ (Tel.)

CROUP. *Ellu nākir* எலுநாயம் (Tam.)——— *Sokhā* سوكها (Hindooie)——— *Ellu nākir* తాలుశారి (Tel.)

A more severe and dangerous sort of Croup is called in Tamool, and also in Telingoo, *Pâdu nākir.*

DANDRIFF. *Shoondoo* சுண்டு (Tam.)——— *Buffā* بفا (Duk.)——— *Tsoondoo* చుండు (Tel.)

DIABETES. *Neer Alivoo* நீரழிவு (Tam.)——— *Silsilibol* سلسل البول (Dux.)——— *Bāhoo Mootrum* బహుమూత్రం (Tel.)

DIARRHŒA

DIARRHŒA. *Crānie kālichul* கிராணிகழிச்சல் (TAM.)—— *Khā lie Julāb* خالي جلاب (DUK.)——*Granie* గ్రాణి (TEL.)

DYSENTERY. *Seeda Kádduppoo* சீதகடுப்பு (TAM.)——*Pe-chish* پيچش (DUK.)——*Netooru Bunka* నెత్తురుబంక (TEL.)

EAR-ACHE. *Kādoo Novoo* காதுநோவு (TAM.)——*Kān Dooknā* كان دوكنا (DUK.)——*Chévie potoo* చెవిపోటు (TEL.)

EPILEPSY. *Kārāivullie* காக்காய்வலி (TAM.)——*Mirghie* مرگي (DUK.)——*Kākie teepoo* కాకితెప్పు (TEL.)

ERYSIPELAS. *Akki* அக்கி (TAM.)——*Shirjah* شرجا (DUK.)——*Akki* అక్కి (TEL.)

FEVER, INTERMITTENT. *Koolloor Kāchill* குளிர்காய்ச்சல் (TAM.)——*Tundtup* تنڈتپ (DUK.)——*Sālie Joarum* సలిజ్వరం (TEL.)

FEVER, ARDENT REMITTENT. *Tāvah jorum* தாபசுரம் (TAM.)——*Gurm tup* گرم تپ (DUK.)——*Tāpāh Joarum* తాపజ్వరం (TEL.)

FEVER, TYPHUS. *Kistnah Dōshum* கிருஷ்ணதோஷம் (TAM.)——*Tuppie Mohirékā* تپي موهرکا (DUK.)——*Kristnah Doshum* కృష్ణదోషం (TEL.)

FISTULA. *Powtrum* பவுத்திரம் (TAM.)——*Bhugundur* بهگندر (DUK.)——*Paveetrum* పవిత్రం (TEL.)

GONORRHŒA. *Vullay* வெள்ளைஊனம் (TAM.)——*Purmah* پرمه (DUK.)——*Véttā* వెట్ట (TEL.)

GRAVEL.

GRAVEL. *Kull-Addypoo* கல்லடைப்பு (TAM.)——*Putrika murz* پتری کا مرض (DUK.)——*Rātie Mayghum* రాతి మేహము (TEL.)

GUINEA WORM. *Naramboo Séllāndie* நரம்புச்சிலந்தி (TAM.)——*Nāroo* نارو (DUK.)——*Nārā poondoo* నారపుండు (TEL.)

HEAD-ACHE. *Tullay novoo* தலைநோவு (TAM.)——*Sirkā dird* سرکا درد (DUK.)——*Tula nopie* తలనొప్పి (TEL.)

HEART-BURN. *Kolay érivoo* குலையெரிவு (TAM.)——*Maydékamoo jilnah* معدے کامون جلنا (DUK.)——*Romoo Muntā* రొమ్ము మంట (TEL.)

HERPES, VENEREAL. *Chéng Kirandy* சேங்கிரந்தி (TAM.)——*Atāshuk* آتشک (DUK.)——*Maygha ghréndie* మేహగ్రంథి (TEL.)

HICKUP, *Vikkil* விக்கல் (TAM.)——*Hitchkie* ہچکی (DUK.)——*Vékoolloo* వెక్కిళ్లు (TEL.)

HYDROCELE. *Neer Sooléy* நீர்சூலை (TAM.)——*Pélémipāni ootria* پیلی میں پانی اوترا (DUK.)——*Neer Soola* నీరుశూల (TEL.)

INDIGESTION, (DYSPEPSIA). *Azirna Vāivoo* அசீரணவாயு (TAM.)——*Huzm-nāhonā* هضم نهونا (DUK.)——*Oostna vāivoo* ఉష్ణవాయువు (TEL.)

ITCH. *Chéringoo* சொறிங்கு (TAM.)——*Khārisht* خارشت (DUK.)——*Ghejee* గజ్జి (TEL.)

JAUNDICE. *Cāmālay* காமாலை (TAM.)——*Peelikā-murz* پیلیکا مرض (DUK.)——*Khāmālay* కామాలె (TEL.)

LEPROSY

LEPROSY (OF THE ARABIANS). *Koostum* (1.) குஷ்டம் (TAM.) ——*Ruggit pittee* رکت پتّی (DUK.) ——*Pedda-rogum* పెద్దరోగం (TEL.)

LEPROSY, WHITE. *Vullay Koostum* (2.) வெள்ளைக்குஷ்டம் (TAM.) ——*Suffaid Khore* سفید کور (DUK.) ——*Tellā Koostum* తెల్లకుష్ఠం (TEL.)

LIENTERY. *Azirna Pédie* அஜீரணபேதி (TAM.) ——*Girānie* گرانی (DUK.) ——*Azeernā Bédie* అజీర్ణభేది (TEL.)

LIVER, (INFLAMMATION OF). *Pukka Soolay* பக்கசூலை (TAM.) ——*Kullijéké āzār* کلیجےکے آزار (DUK.) ——*Pukkā Soolā* పక్కశూల (TEL.)

LOCHIA, (IMMODERATE FLOW OF). *Pérumbādoo* பெரும்பாடு (TAM.) —— *Ziādā Néfas* زیادہ نفاس (DUK.) —— *Bohoo ruktum* బహురక్తం (TEL.)

LOCHIA, SUPPRESSION OF. *Woodérie kuttoo* உதிரக்கட்டு (TAM.) ——*Hubsi Nefas* حبس نفاس (DUK.) —— *Soodagha kuttoo* సూతకకట్టు (TEL.)

LOCK-JAW. *Sennie* சன்னி (TAM.) —— *Daat Kilie* دات کیلی (DUK.) ——*Jénnie* జంన్ని (TEL.)

MADNESS. *Verie Pyteeum* வெறிபயித்தியம் (TAM.) ——*Deewana* دیوانہ

(1.) *This is the* Elephantiasis *of the Greeks, the* Dzudham *or* Daubasad *of the Arabian Physicians, the* Khorah *of the Hindoos of upper Hindoostan, and the* Mal Rouge *of a late celebrated French writer* (Pierre Campet).

(2.) *This is the White* Albaras *of the Arabians, and the* Leuce *of the Greeks; and is a disease altogether distinct from that white coloured affection of the skin, which the Tamools call* Vullay Taymble, *the Mahometans of lower India* Suffaid Saym, *the Arabians White* Albohak, *and which the ancient Greeks distinguished by the name of* Alphos,

ديوانه (Duk.) ——— *Verie Pyteeum* వెరి పైత్యం (Tel.)

MEASLES. *Chin ummay* சின்னம்மை (Tam.) ——— *Gobrie* گوبري (Duk.) ——— *Chin umma* చిన్నమ్మ (Tel.)

MELANCHOLY, RELIGIOUS. *Niyanā Pyteeum* ஞானபயித்தியம் (Tam.) ——— *Zimālihoolia* ذي ماليخوليا also *Dewana pun* (Duk.) ——— *Niānāh Pyteeum* జ్ఞాన పైత్యం (Tel.)

MENSES (IMMODERATE FLOW OF). *Rutta vārie* ரெத்தவாரி (Tam.) ——— *Ziada Tums* زيادة طمث (Duk.) ——— *Kusoomā* కుసుమ (Tel.)

MENSES, SUPPRESSION OF. *Soodooga moottoo* சூதகமுட்டு (Tam.) ——— *Hubsi Tums* حبس طمث (Duk.) ——— *Soodaga Seolā* సూతకశూలం (Tel.)

MUMPS. *Koolumay kuttie* குளமைகட்டி (Tam.) ——— *Gulléana* گلي آنا (Duk.) ——— *Tsallava ghédda* చల్లవగెడ్డ (Tel.)

NIGHT BLINDNESS. *Mālay Kāmālay* மாலைகாமாலை (Tam.) ——— *Rut-andla* رت اندلا (Duk.) ——— *Raytsing kuttie* రేచింకటి (Tel.)

NODE. *Kuttoo Sooley* கட்டுசூலை (Tam.) ——— *Huddisujnā* هڈي سوجنا (Duk.) ——— *Kuttoo Soolā* కట్టుశూల (Tel.)

OPHTHALMIA. *Kun novoo* கண்ணோவு (Tam.) ——— *Ankiānah* انكي آنا (Duk.) ——— *Kun nopie* కంనొప్పి (Tel.)

PAINS, VENEREAL. *Mayghi Sh:l y* மேகசூலை (Tam.) ———

Atashuk

*Atashük ke wā-i** اتشک کي واي (Duk.)——*Maygha Soolā* మెహాశూల (Tel.)

PALSY. *Pātché vāivoo* பச்சவாயுவு (Tam.)——*Jōhla* جھولا (Duk.)——*Patchā vātum* పక్షఘాతం (Tel.)

PILES. *Moolum* மூலம் (Tam.)——*Báwāseer* بواسير (Duk.)——*Moolum* మూలం (Tel.)

RHEUMATISM. *Seedāvādā kuddāpoo* சீதவாதக்கடுப்பு (Tam.)——*Guttiābāi* گٹھيابای (Duk.)——*Seetā vātā nopie* శీతవాతనొప్పి (Tel.)

RING WORM. *Pádoothāmárey* படர்தாமரை (Tam.)——*Dād* داد (Duk.)——*Padootāmārā* పడుతామర (Tel.)

RUPTURE. *Válie poodiku* வலிபுடுக்கு (Tam.)——*Utrikā dérpélā* اتري کا ديڙ پيلا (Duk.)——*Booddā* బుడ్డ (Tel.)

SCALD. *Scoddatannie poonnoo* சுடுதண்ணீர்புண்ணு (Tam.)——*Gurmpānisujilnā* گرمپانيسوجلنا (Duk.)——*Véneelā pādda poondu* వేణ్నీళ్లుపడ్డపుండు (Tel.)

SCALD HEAD. *Pódóghoo* பொடுகு (Tam.)——*Goonj* گنج (Duk.)——*Podooghoo Kārāpānie* పొడుకుకరప్పాణి (Tel.)

SCORPION, STING OF. *Taylkottinédoo* தேள்கொட்டினது (Tam.)——*Beechukātnā* بچھوکاٹنا (Duk.)——*Tayloo karichinadie* తేలుకరచినది (Tel.)

SCROPHULA. *Kundámālie* கண்டமாலை (TAM.)——*Gundmāl* گنڈمال (DUK.)——*Kuntāmālā* కంఠమాల (TEL.)

SMALL POX. *Perie unmay* பெரியஅம்மை (TAM.)——*Burriseetla* بڑي سيتلا (DUK.)——*Pedummā* పెద్దంమ్మ (TEL.)

SNAKE, BITE OF. *Pāmboo kuddie* பாம்புகடி (TAM.)——*Sāupkātna* ساپ کاٹنا (DUK.)——*Pāmookatoo* పాముకాటు (TEL.)

SORE-THROAT. *Tonday novoo* தொண்டைநோவு (TAM.)——*Gullikā dird* گلي کا درد (DUK.)——*Goutoo nopie* గొంతునెప్పి (TEL.)

TESTICLE, SWELLED. *Vérei veckum* வெரைவீக்கம் (TAM.)——*Dérpéla* ديرپيلا (DUK.)——*Unda nopie* అండ్లనెప్పి (TEL.)

THRUSH. *Achirum* அசரம் also *Parititooroo* பரித்திதூரு (TAM.)——*Achir* اچھر (DUK.)——*Achéirum* అఛరం (TEL.)

TOOTH-ACHE. *Pulloo novoo* பல்லுநோவு (TAM.)——*Dāt ka dird* دانت کا درد (DUK.)——*Pāntie nopie* పంట్టినెప్పి (TEL.)

TYMPANITES. *Vāitie pooroomál* வயிற்றுப்பொருமல் also *Coonma vāivoo* (TAM.)——*Payt bÿsusoojah* پيٹ بائي سوجه (DUK.)——*Kaduopu-oobusum* కడుపుబ్బసం (TEL.)

VENEREAL DISEASE. *Maygha veeādie* மேகவியாதி (TAM.)——*Khrāb murz* خراب مرض (DUK.)——*Mayhā veeadie* మేహవ్యాధి (TEL.)

ULCER, SIMPLE. *Poonnoo* புண் (TAM.)——*Porah* پھوڑا (DUK.)——*Poondoo* పుండు (TEL.)

ULCER,

ULCER, FOUL. *Alie pronnoo* அழிபுண்ண (TAM.)——*Khrāb pōrah* خراب پھوڑا (DUK.)——*Ghoontu poondoo* గుంట్టపుండు (TEL.)

URINE, DIFFICULTY IN VOIDING. *Mootray kritchie* மூத்திரக்கிரிச்சை (TAM.)——*Peeshābyék yék boond tupukna* پیشاب یک ایک بوند ٹپکنا (DUK.)——*Mootrā kritchum* మూత్రకృచ్ఛ్రం (TEL.)

URINE, TOTAL STOPPAGE OF. *Neer kuttoo* நீர்கட்டு (TAM.)——*Peeshabbundhona* پیشاب بند ہونا (DUK.)——*Neer kuttoo* నీరుకట్టు (TEL.)

WHITES. *Yéllumb-oorkie* எலும்புருக்கி also *Vullay Mayghum* (TAM.)——*Puggir* پکر (DUK.)——*Ustie roghum* అస్థిరోగం (TEL.)

WORMS, (ASCARIDES). *Keerie poochie* கீரிப்பூச்சி (TAM.)——*Kirrum* کرم (DUK.)——*Cheerie pooroogoolu* చిరిపురుగులు (TEL.)

WORMS, (TERES). *Nāk poochie* நாகப்பூச்சி (TAM.)——*Géndéway* گیندوي (DUK.)——*Yealiku pamoo* యెలికపాము (TEL.)

WORM, (TAPE). *Néla poochie* நீளப்பூச்சி (TAM.)——*Lumbé géndéway* لمبي گیندوي (DUK.)——*Needivie pooroogoo* నిడివిపురుగు (TEL.)

PART II.

A LIST OF BOOKS (CHIEFLY MEDICAL) IN THE TAMOOL, PERSIAN, ARABIC, AND SANSCRIT LANGUAGES.

TAMOOL BOOKS.

THE GREATER NUMBER OF THESE WERE ORIGINALLY WRITTEN IN HIGH TAMOOL VERSE (*YELLACANUM*); OTHERS WERE COMPOSED IN SANSCRIT, AND SUBSEQUENTLY TRANSLATED INTO TAMOOL.

Vytin Vághádum Ayrit Anyouroo வைத்தியர்வாகடம௲௫௱

A medical work by Reeshé Aghastier (1.): it is written in Tamool poetry, and consists of 1,500 Verses.

Tunmundrie Vághádum தணமநதிரிவாகடம

A medical

(1.) *I have been at much pains to ascertain the period at which* Aghastier *lived, but have not been able to procure any information that is satisfactory. He, like some other great writers of antiquity amongst the Hindoos, is said to have had a divine origin; and the account of his birth (which may be found amongst the sacred records of the great Pageda at Madura, in a book entitled* "Voothra Raamoynom", *composed by* Vaulmeegăr) *is a very extraordinary one, but too indelicate to be inserted here. This much, however, may be told, that he had two fathers, both gods; the one named* Mitthéren, *and the other* Váräner, (*the deity of rain*); *and that the beautiful dancing woman,* Voorveshee, *was the incitement to his creation, but not his mother.—The infant child was baptised* Aghastier, *by the seven holy prophets, and* Perasbăthee-bagavain, (*the high priest of the gods*); *who, having performed certain religious ceremonies over him, put round him the Braminical and Sacerdotal string, and ordered that he should be instructed in every science. With increasing years,* Aghastier *became a most wonderful and enlightened personage; and was not less celebrated for his great learning, than for his charity, piety and benevolence. He worked numerous miracles; and, besides many valuable medical books, he wrote various dissertations on Moral and Natural Philosophy. He composed in high Tamool verse, according to the custom of the age in which he lived; and is said to have greatly improved and refined his native language. This* Mághá Reeshe, *or Saint, is supposed to have been born in the Southern part of the Peninsula; and* Religiosi *relate, that he is even now, at times, visible, and that his healing spirit hovers amongst the mountains of Courtălum.*

A medical work, originally written by *Tunmundrie*, in Sanscrit, and translated into Tamool verse by *Aghastier*. It consists of 2,000 Verses. The Hindoo Practitioners hold it in high veneration, for the particular account it gives of many diseases, and the valuable receipts it contains.

Cundā Poorānum கந்தபுராணம்

A work on ancient history, originally written, in Sanscrit verse, by *Reeske Aghastier*; and afterwards translated into Tamools by *Cuchiápá Braminy*. It consists of 1,000 Stanzas.

Téroovuléaudel Poorānum திருவிளையாடல்புராணம்

A work on moral philosophy, originally written, in Sanscrit, by *Aghastier*, and subsequently translated into Tamool verse by *Purunjoudy*, a *Pundārum*: it consists of 3,367 Stanzas.

Poosāvédy பூசாவிதி

This book treats of the religious rites and ceremonies of the Hindoos, It was written by *Aghastier*, and consists of 200 Verses.

Deekshāvédy தீக்ஷாவிதி

A work which treats of magic and enchantment, on the use and virtues of the rosary, and on the education of youth. It consists of 200 Verses, and was written by *Aghastier*.

Pérnool பெருநூல்

A medical work, written, by *Aghastier*, in high Tamool; it consists of 10,000 Verses, and treats fully of all diseases, regimen, &c. &c.

Poornā Nool பூர்ணநூல்

This book consists of 200 Verses. It was written by *Aghastier*, and treats chiefly of exercising: it also contains many forms of prayer.

Poornā Soostrum பூர்ணசூத்திரம்

A work on the intuition of religious disciples, and on their forms of devotion; and which also treats of the Materia Medica, and regimen. It was written by *Aghastier*, and consists of 216 Verses.

Tirmooler

Tirmooler Vÿtia Vághádum திருமூலவயித்தியவாகடம

A medical work by *Tirmooler,* a great prophet of antiquity. It treats particularly of the symptoms of diseases, and of the diet that ought to be observed during the administration of medicine. It was written in Tamool verse, and consists of upwards of 2,000 Stanzas.

Curmā Cāndum கருமகாண்டம

A medical shaster by *Aghastier,* written in Tamool verse, and consisting of 300 Stanzas; supposed to be translated from the Sanscrit of *Durmuntrie.* It treats of those diseases which are inflicted on mankind for their follies and vices.

Aghastier Vÿtia Ernoot Unjie அகஸ்தியர்வயித்திய௨௱௫

A work on medicine and chemistry, written by *Aghastier,* in Tamool verse, and consisting of 205 Verses.

Aghastier Vÿtia Nootiumbid அகஸ்தியர்வயித்திய௱௫௰

A work in Tamool verse, written by *Aghastier*: it consists of 150 Stanzas, and treats of the purification, or rendering innocent, of sixty-four different kinds of poison (animal, metallic, and vegetable), so as to make them safe, and fit to be administered as medicines.

Aghastier Vÿtia Vághádum Nāpotéttoo அகஸ்தியர்வயித்தியவாகடம௪௰௮

A medical *shaster,* written by *Aghastier,* in Tamool verse, on the cure of Gonorrhœa; and consisting of 48 Stanzas.

Aghastier Vÿtia Padinārroo அகஸ்தியர்வயித்திய௰௬

A medical *shaster,* written by *Aghastier,* in Tamool, and consisting of 16 Verses: it treats of the diseases of the head, and their remedies.

Aghastier Vÿtia Eránoor அகஸ்தியர்வயித்திய௨௱

A medical *shaster,* written by *Aghastier,* in 200 Tamool verses: it treats of chemistry and alchymy.

Cālikiānum கலைக்கியானம

A work

A work on theology, written, in Tamool verse, by *Aghastier*, and consisting of 200 Stanzas.

Mooppoo மூப்பு

A medical *shaster*, written by *Aghastier*, in Tamool verse; and consisting of 50 Stanzas. It treats of the eighteen different kinds of Leprosy, and their cure.

Aghastier Vŷtia Ayrit Erānoor அகஸ்தியர் வைத்திய ௲௨௱

A medical *shaster*, written by *Aghastier*, in Tamool verse, and consisting of 1,200 Stanzas: it treats of botany and the Materia Medica.

Aghastier Vŷtia Anyouroo அகஸ்தியர் வைத்திய ௫௱

A valuable work on medicine, written by *Aghastier*, in Tamool verse, and consisting of 500 Stanzas: It treats very fully of many diseases, and contains a great variety of useful formulæ.

Aghastier Vŷtia Moon-noor அகஸ்தியர் வைத்திய ௩௱

A work on pharmacy, written by *Aghastier*, in Tamool verse, and consisting of 300 Stanzas. (1.)

PERSIAN MEDICAL BOOKS.

Cānoonie Secundrie قانون سکندری

The medical rules of *Secunder*: a work originally written in Syrian, by *Yāhiākoorb*, and translated into Persian by *Secunder*. It treats fully of all diseases, and their remedies.

Krābādini Secundrie قرابادین سکندری

The pharmacy of Secunder: a work originally written in Syrian, by *Yāhiākoorb*; and translated into Persian by *Secunder*.

Tibbal

(1.) *The account of the Medical and other works of* Aghastier *in the foregoing list, was obligingly procured for me by Dr. M. Christy, from a learned Brahmin belonging to the great Pagoda at Madura.*

Tibbal Akbar طب الاكبر

A celebrated Persian medical work, written by *Akbar*, (commonly known by the name of *Mahumud Arzānie*), which treats fully of diseases and their remedies.

Krābādini Shéfāie قرابادين شفائي

The pharmacy of *Shéfāie*, compiled by Hakeem *Muzuffer*, son of *Hussénie Shéfāie*.

Mufurdātie Secunderee مفردات سكندري

A work on the Materia Medica, originally written in Syrian, by *Yāhiākoorb*, and translated into Persian by *Secunder*. It seems to be a curious and interesting work, as it not only gives us the opinions of the old Arabian Physicians regarding the articles of the Materia Medica, but also many of the later notions of the Medical men of Europe.

Mufurdātie Moominā مفردات مومنا

A work on the Materia Medica by *Moominā*.

ARABIC MEDICAL BOOKS.

It is well known, that the Arabians, at a very early period, cultivated the science of medicine; but little information has reached us regarding any of their Physicians of note, previous to *Serapion* and *Avenzoar*, who lived in the seventh and eighth centuries. These were followed by *Rhazes*, *Avicenna*, *Mesue*, *Rabbi Moise*, *Hali Abbas*, *Alsaravius* and others, who flourished during the tenth, eleventh, and twelfth centuries. It is true, that they were almost mere copiers of the Greeks (many of whose valuable writings fell into their hands, after having miraculously escaped the fury of the Saracens, at the destruction of the second (1.) library at Alexandria), yet it is to them that the world stands indebted for many articles of high repute in the Materia Medica, and for having first encouraged that research into the vegetable kingdom, which has, in later ages, proved so beneficial to mankind.

It would seem as if the Syrians had been antecedent to the Arabs in translating from the Greek; and there are extant many Arabic tracts, professedly taken from the Syrian, which are known to have been originally written by *Hippocrates*. Nor did the industrious followers of *Mahomet* rest contented with borrowing from the Greeks, the then most enlightened nation of Europe; we find that they were also in the habit of looking towards the more remote regions of the East, to increase their stock of knowledge,

(1.) *See "Cabanis's Sketch of the revolutions of Medical Science," page* 106.

ledge, and of translating into their own language some of the Medico-theological compositions of the Indian Physicians.

Kitāb Ulādweeā wul Agzeeāht Aboo Yākoob Ishaak bin Solimaan Ul Isrāilie

كتاب الادويه والاغذيات ابو يعقوب اسحاق بن سليمان الاسرائيلي

A work on medicine and regimen, by *Aboo Yākoob Ishaak,* the son of *Solimaan Ul Isrāilie.*

Kitāb Ulādweeā Bin Bŷtar كتاب الادويه بن بيطار

A medical work, which treats of all simple medicines, by *Bin Bŷtar.*

Kitāb uljudrie wul Husbāh āboo Giāfur Akummud Bin Māhumud

كتاب الجدري والحصبه ابو جعفر احمد بن محمد

A work on small-pox and measles, by *Aboo Giāfur Bin Māhumud.*

Kitābi Sirsām wo Birsām Aboo Giafur Ahummud Bin Māhumud

كتاب سرسام و برسام ابو جعفر احمد بن محمد

A work on phrensy and madness, by *Aboo Giafur Bin Māhumud.*

Kitāb Ulsoomoom

كتاب السموم اول درهند وي شاناق بعد از فارسي ابوحاتم بعد از عربي عباس سعيد الجوهري

A work on poisons; originally written by the Indian *Shānāk,* afterwards translated into Persian by *Aboo Hātem,* and subsequently into Arabic by *Abbās Sāid Uljowhérie.*

Kitābi Shawshoord Alhindie كتاب شاشرد الهندوي

An Arabic work, which treats of the articles of the Materia Medica, and gives rules by which they may be distinguished; originally written by the Indian *Shawshoord,* and afterwards translated into Arabic.

Kitāb Ulghūzā wul Mughtozie Aboo Giafur Uttobeeb

كتاب الغذا والمغتذي ابوجعفر الطبيب

A book

A book which treats of aliments, and of the sick who use them; by *Abu Giafur Uttobeeb.*

Kitāb Ulnubz Ul Aristoo كتاب النبض الارسطو

A work on the Pulse, originally written by *Aristotle*; first translated into the Syrian language, and subsequently into Arabic.

Mufurdātie Ghunnie Māhumud مفردات غني محمد

A work on the Materia Medica, by *Ghunnie Māhumud.*

Ulfáz Udwiyéh

الفاظ ادويه تصنيف نور الدين محمد عبد الله شيرازي

The Materia Medica, in the Arabic, Persian, and Hindooie Languages; compiled by *Noureddeen Mohámmed Abdullah Shirázy*, Physician to the Emperor *Sháhjehán*; with an English translation by Mr. Francis Gladwin.

SANSCRIT MEDICAL BOOKS,

TO BE MET WITH IN LOWER INDIA.

The Telingas have no medical works written in their own language, such as the Tamools have in theirs; all their professional tracts being composed in Sanscrit, (1.) (*Grendum*). So far, they may be said to be behind the Tamools; who, as we have already noticed, have been at great pains to improve their native tongue.

Vȳdia Chintāmunny (Sans.)

A medical work by Durmuntrie: (2.) it treats of the pulse, fevers, spasmodic and nervous affections, derangements of the urinary organs, &c. &c. *Vȳdia*

(1.) *The Sanscrit language is written in different characters in different parts of India: that employed in the lower provinces of the Peninsula, is called* Gréndum, *and is in appearance very unlike that termed in the Mahratta territories* Bālābundoo, *and which varies but in a very slight degree from the* Dévánāgárum, *in use amongst the Brahmins of higher Hindoostan.*

(2.) *The Telingas give to this celebrated being a divine origin; or, perhaps, by* Durmuntrie *they mean* Durwantrie, *one of the eight deities who are said to have originally presented the* Ayurvéda *to mankind. Be that as it may, several works of great repute are ascribed to him; commentaries, no doubt, on the Sacred Medical* Sastras.

Vydia Skáttāslōikie (SANS.)

Another work of *Durmuntrie*, on the Materia Medica.

Gonná pātum (SANS.)

Another work of *Durmuntrie*, on natural-history, and the nature of the different aliments.

Curmā Cándum (SANS.)

A work by *Durmuntrie*, on the causes of diseases.

Rogá Needānum (SANS.)

Another work, by the same author, on peculiar constitutions and temperaments, and the diseases arising therefrom.

Silpey Sastrum (SANS.)

This is the name of a Sanscrit book which treats of the arts and manufactures of the Hindoos; such as architecture, stone cutting, iron and brass working, &c. &c. The work is held in the highest estimation, and has been translated into Tamool and Telingoo.

Vydia Sastrum (SANS.)

A great work, by the same author, on pharmacy and the Materia Medica. (1.)

(1.) *Many of the Sanscrit medical works which are to be met with in the upper provinces of Hindoostan, (as I have already mentioned in the Preface), are of high repute. Like those of lower India, they correspond with the sacred* Sastras: *they are said to abound with beauties of every kind, and to their Authors is commonly given a divine origin. We are told, that there is a vast collection of them, from the* Chéraca, *which is considered as a work of* Shéva, *to the* Rogānirupáná *and* Nidana, *which are comparatively modern. See Asiatic Researches, Vol. 1st, page* 350.

PART III.

FOR the following account, remarks, &c. regarding the *Nervalum cottay*, (1.) or Purging Croton nut, (Croton Tiglium) and its use in medicine, I am indebted to Dr. D. White, Superintending Surgeon of Guzerat.

" Take the seeds of Croton, (Grana tiglia) which, after having been each enveloped " by a small ball of fresh '*Merda Bubali*', about the size of a Sparrow's egg, put upon " some burning charcoal, 'till the '*Merda Bubali*' is burnt dry; then, removing " them, and taking off the shells from the seeds, pound the '*Nuclei*', and divide into " pills; viz. two out of each grain of the mass; two, or at most three, of which are " sufficient for one dose, to an able bodied man: half a dram of Honey to two drams " of the mass, proves a good and convenient medium for uniting it.

" The advantage derived from the abovementioned process is, that, in the first place, " it facilitates the removal of the shell; secondly, it renders the nucleus more fit " for pounding; and, thirdly, the gentle torrefaction it undergoes, corrects in a great " degree its natural acrimony.

" REMARKS.

" One pill, of the above proportion, is sure of producing one or two stools, some" times three; this according to *Idiosyncrasy*. Here, we generally prescribe one on " going to bed, and, the ensuing morning, repeat one or two, '*pro re nat'a*'. It will " be seen, that attention to the detail of administration, will succeed in rendering the " '*Grana tiglia*' purgative in any degree. These effects we are not so much master " of with the Europe-imported purgatives.

" An excess in the dose acts also by vomiting, especially in foul stomachs. It is a " powerful evacuant of the bile, and by the Malays is administered successfully as a " *Hydragogue*—a small bit of ripe plantain the best vehicle for the pills.

" The powdered seeds, without being torrefied, when scattered on stagnant waters, " are also used for killing fish: hence its Malay name '*Bori*', which they apply to all " fruits with such qualities.

" The root formerly, at Amboyna and Batavia, was found to be a specific for Drop" sy: as much of its shavings or raspings as the finger and thumb will lift, to be taken " every morning in a little Wine or Arrack.

" With regard to its nomenclature, we should adhere to the Botanical appellation, " which will be continued if ever it is adopted into the Pharmacopœa. The genus is " styled *Croton*, and the species 'Grana tiglia' (Willd. Sp. Pl.) The Malabar, Cana" rese, and Sanscrit names, express aptly enough its quality of liquifying the contents " of the intestines. The former, viz. *Nirphālum* (corrupted *Nervālum*) or fruit caus" ing Water; the two latter, *Jephāla* and *Nepāla*, signifying the same. I suppose, " that the Bazar *Jămaul-Gota* is an aukward translation of the latter.

" On breaking the shells, after torrefaction, great care must be taken to throw away " all those kernels that are naturally decayed, or by chance may have been too much " burnt. This part of the operation a Surgeon should always inspect himself.

" The

(1.) *See article* Nĕrvālum cottay, *in Cat.* I. *Sec.* III.

" The preparation detailed above was received from a *Vaidya* (Native Doctor) in
" Malabar. In addition to this I have learned three other modes, viz.

" 1. An intelligent *Jogui* from Benares tells me, that in his country they boil the
" seeds soft, in Milk, stripping them first of the shells; after which they pound them,
" forming the mass by means of lime juice, at the rate of one pill from each seed: two
" of these pills make an ordinary dose.

" 2. A mode in Guzerat is still more simple, and consists merely in pounding the
" kernels without any previous operation, and forming, by means of Honey, from each
" *Nucleus*, two pills; one of which generally suffices for a drastic purge, at the same
" time directing a gill of warm water to be taken immediately after swallowing the pill.
" In this preparation, the inherent acrimony of the kernel, makes up for the smallness
" of the dose; and the water drank above it, ensures, they say, its speedy operation
" downwards.

" 3. The following directions from a learned and experienced *Persee Vaidya* at
" Surat, tho' I have not yet proved their propriety by experimental trial, appear to be
" founded on the most rational views.

" In the first place, after having taken the shells off the seeds, tie the kernels in a
" small piece of cloth like a bag, then put this into as much Cow-dung-water, as
" will cover the bag, and let it boil; secondly, when boiled, split the kernels in two,
" and take a small leaf (filiment) from them, which is said to be poisonous, and which
" causes a griping and rumbling in the belly; and, thirdly, pound the whole into a
" mass, to which add two parts of Kat'ha (1,) i. e. to one dram of Croton, two
" drams of *Kat'ha*, and divide into pills of two grains each; two of which are sufficient
" for one dose: the addition of the *Kat'ha*, is said to correct its acrimony altogether,
" and to prevent any griping, &c. from taking place."

(Signed) D. WHITE.

For this further account of the Purging Croton nut, I am indebted to Mr. Assistant Surgeon T. Marshall, of the Bombay Establishment.

" As far as the employment of the Croton (*Grana tiglii*) prepared as directed by
" Dr. White, (*See preceding account*) in about an hundred instances, authorizes me
" to speak of its powers, I give the following remarks as the result of my observation.
" The cases were all European Soldiers.

" Two pills (in each half a grain of the mass) given to a man of ordinary habits,
" and undebilitated frame, produce a full purgation, such as is necessary, according
" to the usual practice, in the commencement of Fever; I estimate this dose, as equal
" in power to half a dram of Jalap, (as it comes to India) or to six grains of Calomel,
" and an ounce of Epsom Salts.

" In a very short time after taking the pills, perhaps in half an hour, the patient is
" sensible of a rumbling motion in his bowels; which often, in another half hour, is
" followed by a stool; this rumbling continues during the whole of the operation;
" the stools are invariably watery and copious. In about one case in ten, the medicine
" produces, griping; and in about one in thirty, nausea; but it is very probable that
" similar effects would have arisen, in these cases, from the operation of any purgative
" medicine of equal power.

" If the patient be weakly, and debilitated by former ill health, one pill will fre-
" quently produce effects similar to those above noted; but in a stout and tolerably
" healthy subject, the operation of *one* pill is very different; much less rapid, seldom
" affording a stool in less than six, eight, or perhaps ten hours the stools may be
" neither

(1.) ' *Catechu Extractum, olim Terra Japonica.*'

" neither numerous nor watery; but the griping is, perhaps, of more frequent occur-
" rence, than when two are taken.

" In a case of general torpor and *Coma*, I succeeded in producing numerous " (though not very watery) stools, by three pills; but in a case where the torpor of " the bowels had been for some time, a marked feature of the Fever, Mr. Surgeon Palmer, " gave five pills without effecting very copious motions.

" The chief advantage of this purge, appears to me to be, the smallness of the bulk " necessary to obtain the desired effect. In the two cases abovementioned, it would " have been nearly impossible to get the patient to swallow a sufficient quantity of " almost any other purgative. None of the drastic purges are more certain; none so " rapid in their action; and none, I think, so little annoying by griping or nausea.

" I found the dose of one grain very successful in cases of diseased spleen, where " the patients were obliged to have their bowels daily emptied, an omission of this " precaution being almost inevitably followed by a paroxysm of Fever; by managing " the exhibition of the medicine, so as to ensure its operation an hour or two before " the time of the expected attack, it was almost certainly obviated.

" To the Field Surgeon, it is no unimportant recommendation of this medicine, " that five hundred doses of it may be contained in a small wafer-box, and purchased " for half a Rupee."

BARACHIE, NEAR SURAT, 23th *October* 1812. } (Signed) THOMAS MARSHALL,
ASSISTANT SURGEON,
Doing duty with the European Regiment of Bombay Infantry.

PART IV.

THE following is the account of the preparation of Tapioca, as it appeared in the Madras Courier, and which is referred to at page 47 of this work.

To
The EDITOR of the MADRAS COURIER.

SIR,

Having sometime ago discovered, that one of the roots eaten, and much prized, by the Natives of this part of India, was the same that Tapioca is obtained from in South America, and the West Indies, I lately endeavoured to make that valuable article from it, and I am happy to say, that I have succeeded beyond my most sanguine expectations; as this is by far the best and most nourishing of all the substances of its kind, and as biscuit and bread can be made from the meal, previously to its being formed into Tapioca, I am induced to hope, that the following method of preparing it, will be acceptable to your readers; the more so, as no similar attempt has ever before been made in our Indian dominions; at all events, none could have been attended with success; for surely, the most selfish man would not have kept as a secret from the world, what common humanity, and the public good, must so loudly have called on him to make known. I do not mean by this to infer, that the *root* in question has not been hitherto noticed, by Europeans, in these provinces; all I am led to affirm, is, that it has not, 'till now, been here recognized as that from which Tapioca is procured. Let me first premise, that the Tamool name of the plant, from the root of which Tapioca is made, is *Márávullie*; its botanical appellation is *Jatropha Manihot*; and it is the Cassada plant of the West Indies; where there are two kinds, the bitter, and the sweet. Tapioca is made from the root of both of these; but the root of the bitter sort being supposed to possess a somewhat deleterious quality, it is found necessary, previously to its being employed, that it should undergo certain purifications by means of heat. I mention this circumstance, to obviate any alarm that might arise with regard to the root called *Márávullie kálung.* It is not that of the bitter Cassada, but of the sweet; a fact that I was much pleased to ascertain, by discovering, that the plant bears no flowers, which the bitter Cassada does; and that, at the heart of its root, there is always found a considerable portion of a woody substance, which the bitter kind never has. I am inclined to think, from the circumstance of the Tapioca plant having no Sanscrit, Arabic, or Persian name, that it is not originally a native of Hindoostan, but was perhaps brought hither, many years ago, from South America, by the Portuguese: The literal meaning of the Tamool name of the root (*Márávullie kálung*) is "The *tree* kálung," or "Edible root of a *tree*," by which it is distinguished, not only from all the yams, which are the roots of *Códies* (creepers,) but also from the East Indian Arrow root, (1.) which is made from the root of a species of Curcuma, (Angustifolia.)

The Tapioca plant, as far as I have been able to learn, is very hardy; requiring but little care in the cultivation, beyond a rather moist situation; and there is this further favorable circumstance regarding it; that it is propagated from cuttings, which do not require being longer than eight months in the ground, before the roots are fit for use.

Take

(1) *The Arrow root of the West Indies is made from the Maranta Arundinacea.*

Take healthy, full grown, Máràvullie kalungs, wash them clean, and having scraped off the outer skin, cut into small pieces, (each about the size of a Nutmeg) all the fine, white and delicate parts of the roots; taking care to reject the tough, woody, useless and brownish coloured substance at the heart. Soak these pieces, for ten or twelve hours, in cold water; and then dry them on mats, in the sun, for a day and a half, or 'till such time as they break short, and clear. They are then to be pounded into a fine powder. If biscuits or loaves are intended to be made, they are made of this flour; but, if Tapioca is to be prepared, the flour must be boiled *in steam*; having been first sprinkled, or rather slightly moistened, with water. The method I have hitherto adopted, (but which no doubt admits of improvement) is, to put the flour into an open (1.) towel, suspended over boiling water, and closely covered at top, by a pan or pot: in this state it is to be kept, 'till such time as it appears to be formed into tough, irregular masses, which may be hastened by now and then stirring it: these masses are then to be taken out of the towel, and broken into smaller pieces, and dried in the sun, 'till they become quite hard and white; in fact, formed into Tapioca. Previously to the Tapioca being dressed as food, I have found it eligible to bruise or pound it into grains about the size of pease, by which means it is much more easily boiled. In dressing it, it requires that the water be added cold, and that it be boiled for a considerable time; after which, it may be eaten with wine and sugar, or milk and sugar, according to taste.

TRICHINOPOLY, February 18, 1813. } (Signed) WHITELAW AINSLIE,

BUSTARD. *Neel năray* நீலநாரை (TAM.)——*Junglie ká boot* جنگلي كبوت (HIND.)——*Beetmiākā* బీతమియాక (TEL.)——*Beetmiākie* (CAN.)——*Cowdun*, also *Jérz* (PERS.)——TARDA.

This fine, large bird, which, in Ornithology, belongs to the order of Grallæ, and Genus Otis, is to be met with in many parts of India; it is more rarely seen, however, in the lower and Southern tracts of the Peninsula, than in the more Northern regions. In Mysore, which, from its great elevation, is much colder than other countries of the same latitude, the Bustard is common.

SILK WORM. *Puttoo poochie* பட்டுப்பூச்சி (TAM.)——*Réshm kí keeréh* ریشم کي کیڑي (DUK.)——*Puttoo poorúghoo* పట్టుపురుగు (TEL.)

Besides this common sort, there is frequently met with, in the Southern tracts of Hindoostan, a large species of Caterpillar, of a dirty, brownish, yellow colour, which produces a very coarse kind of silk or rather thread, and has, on this account, got from the Weavers the name of *Nār puttoo poochie*: it is nearly three times as big as the common silk worm, and its body is marked, not with seven, but eleven rings.

TOUCH

(1.) *That is to say*, not *made into a kind of bag, by being tied.*

TOUCH STONE. *Ponn orikérāh kulloo* பொன்னுரைக்கிறகல்லு (TAM.)——— *Bungārroo vorrāhrāi* బంగారువొర్రాయి (TEL.)——— *Gussoti* کسوٹی (DUK.)——— *Méhuk* (ARAB.)

This silicious fossil, which the ancients called *Lapis Lydius*, is black, smooth, and somewhat glossy. What of it is found in these provinces, is brought from the more northern and western tracts of Hindoostan. It is used by the Gold and Silver Smiths, for ascertaining the purity and exact colour of their metals; which they do in this way: the stone is first well rubbed with the metal to be tried; it is then pressed against a dark coloured wax, termed in Tamool *Ponn Moolákkoo*; on this it leaves a small portion of the metal, from which the whole is judged.

FLORIKIN, OR FLOVERKIN. *Wārroogoo koli* வரகுக்கோழி (TAM.)

This beautiful, speckled, greyish coloured bird, which is common in almost every part of the Peninsula, is considered as a species of Bustard: it is reckoned, when dressed, a great delicacy by Europeans; and gets its Tamool name from being usually found in the *Warroogoo* (Paspalum Frumentaceum) fields.

CAPILLAIRE, SIRUP OF.

This sirup, which is brought to India, for sale, from Bourbon, is prepared with the leaves of the *Adianthum Capillus Veneris*. I understand from Dr. Klein, that at the same island, the article is sometimes made with another species of Adianthum (Adianthum Caudatum): this grows on Ceylon; amongst the Courtalum hills; and in other parts of the Indian Peninsula. Both the plants just mentioned (which are of the class *Cryptagamia*, and order of *Filices*,) are natives of Cochin-China: the first is also found at Amboyna, and is called by Rumphius *Micca Miccan Uttan*, Vide Rumph. Lib. X. Tab. XXXIV.

MELOE TRIANTHEMÆ.

I have already mentioned, at page 118 of this work, that the fly called *Telini* in higher Hindoostan, is often used as a substitute for the Spanish fly. Dr. Fleming informs us, that another species of Melöe, which has got the scientific appellation of *Melöe Trianthema* (from being frequently found in fields over-run with the common plant *Trianthema Decandra* (1.) Willd.) is now much used, as a safe and efficacious epispastic, in the Medical Hospitals of the Upper provinces. Its peculiar qualities were discovered by Dr. Adam Burt, Superintending Surgeon of the Bengal Establishment, in 1809, who first noticed the insect in fields around *Muttra*; it has since, however, been ascertained, that it abounds in every part of the *Doab*, and in the districts on the right banks of the *Jumna*. I cannot learn, that this valuable fly has ever been met with in lower India. ROPE.

(1.) *Bis Copra* (*Hind.*)

ROPE.

It appears, from an excellent and scientific account of the Agriculture in the district of Dinajpur, by the justly distinguished Mr. W. Carey, and which may be found in the 10th Volume of the Asiatic Researches, that very valuable cordage is made from the fibres of the *Corchorus Olitorius*, *Corchorus Capsularis*, and *Æschynomene cannabina*.

MUSTARD SEED.

Mr. W. Carey informs us, in the Asiatic Researches for 1808, (Vol. 10th, p. 15,) that in the district of Dinajpur, three different kinds of Mustard seed are usually cultivated, viz; *Sinapis dichotoma* (*Sursha. Hind.*), *Sinapis Ramosa* (*Raya. Hind.*) and *Sinapis Glauca* (*Shéta Sursha. Hind.*)

FLAX. *Tisi* (HIND.)——LINUM USITATISSIMUM. WILLD.—— *Atasi* (SANS.)

Mr. W. Carey informs us, in the 10th Volume of the Asiatic Researches, (page 15,) that much Flax is cultivated, in the central parts of Bengal, for making oil; but that the Natives know nothing of the use of its fibres to make thread: he also informs us, that from an admixture of Mustard seed, in the preparation of Linseed oil, it is rendered unfit for painting, or other useful purposes, for which it is employed in Europe.

MAHOGANY. SWIETENIA MAHOGANI. WILLD.

The Mahogany tree, it would appear, from Mr. W. Carey's remarks on the Agriculture of Bengal, has at length been ascertained to be a native of the more Northern tracts of Hindoostan. See Asiatic Researches, Vol. 10th, page 22.

COLUMBO-ROOT.

The following is Dr. Andrew Berry's account of the Male plant, which furnishes the medicine called Columbo root, in England, as it appears in the 10th Volume of the Asiatic Researches.

" KALUMB of the Africans.
" COLOMBA, or COLUMBO of the Shops.

" It is spelt *Kalumbo* by the *Portuguese*, in whose language the *o* is mute; and from this the name originated, by which this valuable root is known in *Europe*. It is a staple export of the *Portuguese* from *Mozambique*; and from the quantity exported, it is remarkable that the place of its growth should have been so long unknown or doubtful to the rest of *Europe*.

" It is never cultivated, but grows naturally, and in abundance, in the thick forests that are said to cover the coast about *Oibo* and *Mozambique*, and inland about 15 or 20 miles. The roots are dug up in the month of March, the dry season; or when the Natives

are not employed in agriculture; not the original root, which is perennial; but offsets from its base, that are of sufficient size, yet not so old as to be full of fibres, which render it unfit for commerce.

" This root is in high estimation among all the *Africans*, even far removed from *Mozambique*, for the cure of dysentery, which is frequent among them; for venereals; for all complaints of long standing; in powder, for the cure of ulcers, and as a remedy for almost every disorder.

" Soon after it is dug up, the root is cut into slices, strung on cords, and hung up to dry in the shade. It is deemed merchantable, when, on exposure to the sun, it breaks short; and of a bad quality when it is soft, or black.

" I am indebted for the above account of the Columbo root, to Monsieur Fortin; who, when at *Mozambique*, purchasing it as an article of trade, procured an entire offset from the main root, of a larger size than usual; which he brought with him to *Madras*, in September, 1805; and presented it to Doctor James Anderson, the Physician General; who considered it a valuable present to himself, and a great acquisition to *India*.

" This root was cylindrical; somewhat flattened on the opposite sides; about 15 inches in length, a part being broken off; and between 3 and 4 inches in diameter; outwardly the common colour of Columbo, but on breaking the surface, which is covered by a thin, tender, brownish pellicle, of a fine yellow.

" The root being succulent, and heavy, I planted it horizontally in a large box filled with garden mould; where, in about a fortnight, it shot out two stems from the end that had been broken off from the parent root; but from not being vigorous, no flowers were then produced; and in about six months from the time it had been planted, the stems withered down to the ground.

" The root was then carefully taken up, which was not altered in size, or appearance; but from the end opposite to where the stems had shot out, several fusiform roots, or sessile tubers, had grown: These had evidently suffered from confinement, in the box; none of the roots were then separated, and the whole was deposited in a cool room, and covered with moist sand; where, in about two months, the old root began again to throw out several buds from the same end as before. It was now planted in the ground; when one more vigorous shoot, which grew rapidly, soon destroyed the others; and in a month this shoot produced male flowers only; nor, after the strictest search, could any other be found on the plant; so that the genus is as yet uncertain.

" This stem, like the former, withered in six months; when the roots were dug up, and found considerably larger, but not much altered in shape, nor had any of them attained a size to be compared with the original. There was only the addition of one new lateral root, or branch, from this second year's growth. As it was supposed that these roots would now vegetate, they were detached; which has been unfortunate, as several months have now elapsed, and no buds have formed: they are however still very fresh, and may yet grow. From this it appears, that only large roots are fit for planting out.

" From the male flowers, and habit of the plant, the Columbo seems to belong to the natural order of *Sarmentaceæ Linn*, or *Menisperma* of *Jussieu*. The following description may help to decide.

" *PLANTA HERBACEA.*

" *Radix* perennis, ramosa; rami fusiformes.

Caulis annuus, post sex, aut septem menses marcescens, volubilis, simplex, teres, pilosus, crassitudine pennæ.

Folia alterna, petiolata semipedalia et majora, subrotunda, quinqueloba, quinquenervia; lobis integerrimis, acuminatis.

Petioli teretes, pilosi, basi reflexi, folio paulo breviores.

" *MASCULI*

" *MASCULI FLORES.*

" *Racemi* axillares, solitarii, compositi, pilosi, folio breviores.

Pedunculi partiales alterni, floribus sessilibus.

Bracteæ lanceolatæ, ciliatæ, deciduæ.

Calyx, Perianthium hexaphyllum; foliolis æqualibus, tribus exterioribus, tribus interioribus; oblongis, obtusis, glabris.

Corolla hexapetala, minuta, *Petala* cuneato-oblonga, concava, carnosa, obtusa; stamina ambientia.

Stamina, Filamenta sex, corolla paulo longiora. Antheræ quadrilobæ, quadrilocu-lares.

Pistillum nullum."

Such is Dr. Berry's account of the Columbo root. Dr. Rottler informs me, that he also examined the Male plant, and altogether coincides in opinion with Dr. B. respecting it. He moreover tells me, that it is evidently of the *Dioecious* class, and approaches the genus of *Smilax*.

Willdenow supposed (for he had never seen it) that the Columbo plant(1.) was a species of *Bryonia*; and it is a certain fact, that the root of the *Bryonia Epigæa* (Rottl.) resembles it in its natural qualities and virtues: this article I have noticed at page 84, and have given some further particulars regarding it at the very end of this work. See *Kolung kavay root*, in this part of the Appendix.

ALBINOS, OR WHITE INDIANS. *Vén Pāndoo* வெண்பாண்டு (TAM.) *Ghōrie loke* گوري لوك (DUK.)——*Tellā Pāndoo* (TEL.) ——*Swetā Pāndoo* (SANS.)

Albinos (2.) are to be met with occasionally in every part of India: the colour of the skin is not partially white, as in the Leuce; the whole outward surface is so, which gives the person somewhat the look of a dead European, who had not been much exposed to the sun: the hair is like flax, the iris is of the palest grey tint, and the pupil itself, in place of being dark, has a sub-rubied appearance, and is commonly of very narrow circumference; owing, it is to be supposed, to the extreme sensibility of the *retina*, which is so remarkable in these people, that the function of vision is but imperfectly performed in open day, or until they have been brought into some shady corner: their constitutions are usually delicate, the smell of their perspiration is very fetid, they are in their nature timid and irritable, and are seldom known to live to an advanced age: the females are said rarely to bear children, but when they do, their offspring is of the natural colour of the cast to which they belong.

LILY

(1.) *We learn, in the 5th Volume of the New York Medical Repository, that a plant has lately been discovered in North Carolina, called by Dr. James Woodhouse* Xanthorhiza tinctoria, *and by L'Heretier* Xanthorhiza simplicissima *or* apiifolia; *the root of which may be substituted for Columbo root, and to which it appears to be nearly allied; it has a very pleasant, bitter, aromatic, and mucilaginous taste, and besides affords a beautiful yellow dye. See Medical Repository, Vol. 5th, pages* 94, 159, 164.

(2.) *For interesting accounts regarding this singular* Lusus Naturæ, *the reader is referred to a paper of Monsr. Blumenbach in the " Gazette litt: de Gotingue" pour Oct.* 1784; *also to Saussure's " Voyages dans les Alpes," and to a Curious Memoir of Monrs. Buzzi, in the Opuscoli Scelti de Milan in* 1784.

LILY WATER, FLOWER OF THE SWEET SMELLING: *Shéngáláneer poo* செங்கழுநீர்ப்பூ (TAM.) ——NYMPHÆA ODORATA, AIT.—— *Ructáoo'pulá* (SANS.)

This beautiful lilac-coloured flower ought to have had a place amongst the Flowers, at page 157 of this work: it has a most delightful smell, somewhat like the Wall-flower, and is sacred both to *Shéva* and to *Vishnoo.*

Véshéi Moonghie elley விஷமூங்கிலை (TAM.)——*Véshâmangâlúpâkoo* (TEL.)——CRINUM ASIATICUM. LIN.——*Véshâmândálum* (SANS.)

The succulent leaves of this plant, which are about two inches broad, and two or three feet long, the Natives bruise, and mix with a little warm Castor oil; so forming an application, which they consider as extremely useful, for repelling whitlows, and other inflammations, that come at the end of the fingers and toes.

GRASS, CALF'S. *Kunnoo koottie pilloo* கன்னுக்குட்டிப்புல்லு (TAM.)——*Neeroo kussuvoo* (TEL.)——COMMELINA COMMUNIS, LIN.——*Vátsā prium* (SANS.)

The succulent leaves of this plant, which is improperly called a grass; are used by the Hindoos of the Southern provinces, for feeding young Calves, when they wish to wean them from their milk: the plant has a small delicate blue flower, and is found growing on the banks of water courses; along which it spreads rapidly, sending suckers into the ground.

KOLUNG KOVAY ROOT. *Kolung kövay kálung* கொல்லங்கோவைக்கிழங்கு (TAM.)——BRYONIA EPIGÆA. ROTTL.

In addition to what I have said of this valuable bitter root (1.) at page 84, I must remark, that it is mucilaginous and tonic, stomachic and aperient; and that the Natives employ it, in consequence, with success, in the latter stages of Dysentery; they also give it internally, for old Venereal affections, and chronic Rheumatism: it is, for the most part, prescribed in powder (which is of a very pale yellow colour) in doses of a Pagoda weight, in the course of the four and twenty hours, and is continued for eight or ten days together: this quantity generally produces one or two loose motions. The root, when dried, very much resembles in taste the Columbo root, to which it also approaches in medicinal qualities. The following is Dr. Rottler's own botanical description of the Bryonia Epigæa (Rottl.)

The stalk sulcate, smooth.

The leaves somewhat fleshy, cordate, trilobate, dentate, rough; the lateral lobes subbilobate.

The flowers in a Raceme; male flowers five, small: female flower single, pedunculate, proceeding from the same axilla as the male flowers

See Linne Species Plantarum, publisued by Professor Willdenow, Tom 4. Pars. 1, pag. 619.

(1.) *In shape it is somewhat like an English garden turnip, but more pointed at top.*

POSTSCRIPT.

I cannot conclude this work without expressing the very great obligations I lie under to my friends, Mr J. Stokes and the Reverend Dr. Rottler, for the able and careful manner in which they have corrected the Press; a task at no time of trifling importance, but more especially so on the present occasion, where so great a variety of languages were necessarily employed.

The execution of this kind office has been the more acceptable and gratifying to me, placed, as I have been, by my professional duties, at a great distance from Madras, during the whole period that the Volume was printing.

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(1.) *This must not be confounded with the Andaman Red wood, which is cultivated in the upper provinces of Hindoostan, and which is the* Pterocarpus Dalbergius.

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(1.) *The small black seeds are sometimes used as beads.*

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